

THE CHRISTIAN REMEMBRANCER.

JUNE, 1830.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Sermons on Practical Subjects, preached in the Parish Churches of St. Michael's and St. Mary's, in Christ Church Cathedral, and in the Chapel of Trinity College, Dublin. By the late Rev. RICHARD GRAVES, D.D. King's Professor of Divinity in the University of Dublin. Edited by his Son, RICHARD HASTINGS GRAVES, D.D.* London: Rivingtons. 1830. 1 vol. Price 10s. 6d.

THIS posthumous publication contains twenty-six sermons upon the following topics, which we beg leave to submit to our readers in the order in which the table of contents presents them to our notice; and we perform this task the more readily, when we consider that *the matter* of an author's discourses should precede the consideration of their *manner*, to which, however, as to a point of no mean importance in addresses from the pulpit, we shall, in the sequel, crave the privilege of inviting regard.

Sermon I. On the value of the Soul, Mark viii. 36, 37.—Sermon II. On Repentance, Matt. iv. 17.—Sermon III. On the Danger of deferring Repentance, Act xxiv. 25.—Sermon IV. On Faith, Heb. xi. 6.—Sermon V. The principles of Christian Obedience, Coloss. iii. 17.—Sermon VI. Sincerity and Consistency of Christian Obedience, *James ii. 10.*—Sermon VII. Motives of Love and Gratitude to God, Psalm ciii. 1, 2, 3, 4.—Sermon VIII. The Christian's Peace of Mind, Phil. iv. 7.—Sermon IX. Sermon on the Mount, its general character and object.—Sermons X. XI. XII. Sermon on the Mount; first, second, third, and fourth Beatitudes.—Sermon XIII. On the Character of the Apostle Peter, Matt. xxvi. 33, 34, 35.—Sermon XIV. The Last Judgment, Heb. ix. 27.—Sermon XV. On Spiritual-mindedness, Rom. viii. 6.—Sermon XVI. The Prodigal Son, Luke xv. 18, 19.—Sermon XVII. Prayer a Duty and a Privilege, Philip. iv. 6.—Sermon XVIII. Necessity and Advantage of studying the Scriptures, John v. 39.—Sermon XIX.—The Unjust Steward, Luke xvi. 8.—Sermon XX. The Sabbath, Exod. xx. 8.—Sermon XXI. Christian Charity, 1 Cor. xiii. 1.—Sermon XXII. The Unprofitable Servant, Matt. xxv. 30.—Sermon XXIII. The Lord's Supper, 1 Cor. xi. 25.—Sermon XXIV. Temptation no Excuse for Transgression, 1 Cor. x. 13.—Sermon XXV. Sincerity and Veracity obvious Characteristics of the Apostolical Records, (delivered in the University Chapel, Dublin, and addressed to the Students,) 2 Pet. i. 16.—Sermon XXVI. same subject continued.

Of the author, whose volume is before us, we presume none of our readers to be ignorant; we pronounce, therefore, we are persuaded, an intelligible encomium upon his posthumous discourses, when we state that they are equally deserving of regard as any of the Doctor's former productions, being imbued with the same orthodox principles, the same burning zeal for the advancement of the kingdom of Christ, and the same affectionate tenderness of address, which are every where conspicuous in his impressive Lectures on the Pentateuch. "Being dead," he still speaks in the same accents of Christian love; and we are bound to add, that the publication of these practical Sermons by his son, is equally a proof of his good taste as a scholar, and of his sound faith as a Christian; and he may rest assured, that "by thus committing them to the press, he does not take aught from the high character of his father, who was, indeed, an ornament to the University of Dublin, and a distinguished support of the Established Church."

Our limits forbid us to attempt an elaborate analysis of these discourses, or even to indulge in very copious extracts. But we should ill discharge our duty as reviewers, were we to ask our readers to rely upon our "*αὐτὸς ἔφη*," unsupported by testimonies from the pages before us; and, therefore, we proceed to give them an opportunity of forming their own judgments, by adorning our Miscellany with quotations from the volume on our table. We commence our observations on Sermon I., which is an impressive illustration of the infinite value of the soul; and we beg our readers to remember the maxim, "*Difficile est proprie communia dicere*," that they may form a just estimate of the *tact* displayed by our late Professor of Divinity, in his treatment of a *hacknied* topic, which, in ordinary hands, would infallibly have proved a *sleeping* draught, rather than an awakening call to repentance and faith. The preacher is describing the folly of the votary of ambition, for which purpose he quotes an anecdote, which history records of Saladin, the celebrated monarch of the East.

After he had subdued Egypt, passed the Euphrates, and conquered cities without number; after he had retaken Jerusalem, and performed exploits almost more than human in those wars which superstition had excited for the recovery of the Holy Land, he closed his life in the performance of an action, which well deserves to be noticed. A moment before he uttered his last sigh, he called the herald, who had carried his banner before him in all his battles;—he commanded him to fasten to the top of a lance the shroud in which he was soon to be buried. "Go," said the dying prince, "carry this lance, unfurl this banner, and while you lift up this shroud as my standard, proclaim, This is all that remains to Saladin the Great, the Conqueror, and the King, of all his glory!"

Christians, (continues our Preacher) I this day would perform to you the office of this herald. I would unfurl and display in all their pomp, sensual and transitory pleasures, worldly riches, and human honours: all these I reduce to the shroud, in which you will shortly be entombed; this standard of death I lift up in your sight, and I tell you this is all that will remain to you of the

possessions, for which the tempter seduces you to exchange your souls. Are such possessions too great to be given up in exchange for such a soul? Can their perishing value outweigh the soul's immortality? Do you not feel, in your consciences and hearts, the deep import, the awful truth of our Lord's question, What shall a man, a rational man, capable of comparing eternity with time, what shall such a one consent to take in exchange for his soul?—Pp. 8, 9.

From the worthlessness of the sovereignty of the whole world, when put into competition with our souls, our author passes to the consideration of those inferior objects, infinitely more mean and despicable, for which the votaries of pleasure and wealth are content to forfeit their eternal happiness; and thus concludes, with an affectionate appeal to the hearts of his auditors. He is speaking of that internal peace, "which illumines the Christian's path," glowing brighter and brighter as this world throws a darker shade around our closing years, and "bursting forth with refulgent glory amidst the gloom of death."

Compared with this, how worthless is the flash of transient gaiety, or the false glare of worldly pride! Oh! my friends, where is our faith; nay, I will add, where is our reason? Why are not our eyes, our desires, and our hopes, more constantly directed upwards to that crown of glory, reserved for the followers of God? Surely, one ray from that resplendent diadem might be sufficient to overpower and extinguish the glittering charms of those transitory vanities, which owe all their lustre to the darkness in which they are placed! Surely, when our spirits are overwhelmed within us, one glance of this celestial glory might be sufficient to animate and brighten them; and might enable us to exclaim with the Apostle, though in the midst of sorrows, of dangers, and of death,—“In all these things we are more than conquerors through him who loved us!”—P. 17.

The second Sermon, upon Repentance, abounds with passages of great force and beauty, and must have come home to the bosoms of the Pastor's flock with the most salutary effect. Having insisted upon the necessity of repentance, our author wisely lays down certain criteria whereby to ascertain the *sincerity* of that godly sorrow, and adduces "the steadiness of its practical effects" as decisive of its character; the first of which is stated to be "reparation and atonement for the mischiefs" of which our sins have been the cause. To this is subjoined the following emphatic and eloquent appeal:—

If, then, the profligate, who has wantonly encouraged the foulness of prostitution; if the adulterer, who has tempted to the sundering of the most sacred ties; if the seducer, who has corrupted the purity of virgin innocence; if the boon companion, as the world sometimes miscalls the man, who encourages and glories in riot and intoxication; if the scoffer at religion, who, to gratify a petulant vanity, has instilled the poison of his impiety into some credulous unsuspecting soul; if these, and such as these, ever return to a sense of their crimes, what horror must they feel at the reflection, that the victims whom their hands have bound and led up for sacrifice to the altar of vice, can probably never be by them rescued from the terrors of their fate,—never be restored to religion, and purity, and happiness!—On you, my young friends, who have not yet ventured upon such atrocities,—who have not yet by your example diffused the contagion of vice through the circle of your companions and friends,—who

have not yet been hurried away by the impulse of the evil one to seduce some child of innocence into guilt and misery;—I warn you by the sacredness of religion, as you value your present peace, and your eternal happiness, pause before you commit any deed so fatal to your fellow-creature, so odious to God! If, in order to prove the sincerity of your repentance, you must anxiously labour to repair the injuries you have inflicted; pause, I conjure you, before you inflict injuries, which you never can repair! &c. &c. &c.—Pp. 32, 33.

Doubtless there are who will ask for the *doctrinal* parts of the volume under review, and be anxious to learn *from what motives* our author invites his hearers to the work of their salvation, so that they may be convinced that he is something better than the ape of Aristotle, or the echo of Seneca, than which substitutes for the faithful expounder of the mystery of the gospel there is nothing more mischievous or more detestable. Such inquiries deserve our promptest regard; for we are convinced, with Horsley (whose words we gladly adopt to convey more forcibly our sentiments), that it is the duty of a preacher to enforce the *practice* of religion by inculcating its *doctrines*; and that “*the motives which the revealed doctrines furnish, are the only motives by which religious duty can be effectually enforced;*” * and our venerable author has thus recorded his judgment upon this vital point, in his admirable Discourses upon *Faith*, and the *Principle of Christian Obedience*. Taking the Apostle’s definition of faith (Heb. xi. 1), and thence explaining it as “such a confident expectation of things hoped for, on the security of the Divine promise, as gives them, as it were, a substance and present existence; such a powerful conviction of the reality of things which are not yet seen, as enables them to act upon the mind as if they were present;” and thence showing how it comprehends “*a perfect reliance on the truth of God,*” and a “deep and heart-felt submission to his dispensations as moral Governor of the world, and a perfect resignation of ourselves, and all our concerns, into the hands of Him who is all-merciful to choose, all-wise to know, and all-powerful to secure our well-being;” and demonstrating, lastly, that “it leads the repentant sinner to seek acceptance with God only on those terms and conditions which God proposes,” through “the interposition and sacrifice of his Redeemer, as the only source of hope and salvation,” he says that

Faith is the principle which forms the foundation of the Christian character, the support of every virtue, the source and spring of every religious affection. Man, weak and helpless when unsupported by superior power, by this principle is exalted through grace to a close connexion with the only Being who can sustain his helplessness, even “God, the Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort,” whose goodness is unwearied as his power is resistless;—man, unable either to command or to foresee the issue of events, exposed each moment of his existence to dangers he can never

* Horsley’s Charges, p. 10

guard against, and miseries which he can neither prevent nor remove,—man finds in the principle of faith the only rational ground of tranquillity and peace.—P. 64.

We know that "faith worketh by love," and we are prepared to contend with our author, that the sincerity of faith must be manifested, not by "presumptuous confidence," or "extravagant fervour," or "dogmatical opinions," but by its purifying effect upon the conversation of a Christian. We know that "faith without works is dead;" and yet (if we rightly understand our pious Professor) we doubt whether he be correct in stating that "sincere and heart-felt faith will, by the Judge of all the earth, be accepted as *fitted to partake* the blessings of his kingdom," &c. &c. (p. 67); or rather, we should doubt whether this phraseology be not exceptionable, as likely to lead men to imagine that *there is something in their faith which fits them for salvation*, or makes them to "deserve grace of congruity;" whereas, "in this respect, our faith is no less defective than our works;" for "it is not by the *merit* of our faith, more than by the *merit* of our works, that we are justified, but because faith is the first principle of that communion between the believer's soul and the Divine Spirit, on which the whole of our spiritual life depends."* We must always remember the distinction so well drawn in the Homilies of our Church—"Neither doth faith shut out the justice of our good works, necessarily to be done afterwards of duty towards God; but it excludeth them, so that we may not do them to this intent, to be made just by doing them;" "even so, as great and as godly a virtue as the lively faith is, *yet it putteth us from itself*, and remitteth or appointeth us unto Christ, for to have only by him remission of our sins, or justification."

We would not, for a moment, insinuate that the late excellent Professor of Divinity was heterodox on this article; yet we feel it our province to point out *the infelicity of phrase*, which might possibly mislead an incautious reader.

The sermon on the consistency of Christian Obedience is very beautiful and striking; and the absurdity of the projectors, who would blend religion and vice, is exemplified by the appropriate adduction of many fatal examples, when the preacher breaks forth in the following impressive strain:—

Such is the impious subterfuge by which the sinner hopes to provide an escape from the indignation of the Almighty; and thus does the evil one hold his devoted victim by a single but a sure tie, which is never broken, because it appears so slight that it is never struggled with. And in this he is truly politic. No man is blind enough not to perceive, and shudder at the hideousness of a character universally depraved. And no man is audacious enough to offend in all

* Horsley's Charges, pp. 35, 36.

points. Such accumulation of guilt would sink the strongest constitution, and terrify the most hardy conscience. Such universal abandonment of virtue would rouse a tempest of public disgrace and indignation, strong enough to shake the boldest resolution. It would not, therefore, be wise in the tempter to startle his votaries, by requiring such arbitrary and alarming sacrifices. No: he proceeds in a gentler course. He is satisfied, if in any one instance they obey his suggestions, acknowledge his authority, renounce their conscience, and rebel against their God. And this most effectually secures his right and dominion. For our God is a jealous God. He will not admit of any rival in our affections, or any division in our allegiance. No interest, no passion, however powerful, must set up its reign in your hearts, or dispute his supreme authority. No: you must love your God with your whole heart, and mind, and strength; and your neighbour as yourself. The divine will must not be occasionally consulted as a temporary counsellor, but steadily followed as a perpetual guide; and benevolence must regulate your conduct to others, as constantly as the desire of self-preservation and happiness directs your own pursuits."—P. 92.

But our limits admonish us to take leave of Dr. Graves; and yet we cannot resist the temptation of making an extract from his sermon on *the Sabbath*, as it affords us a welcome confirmation of the view which ourselves took of the subject, when, in our critique upon Dr. Whately's Essays, we rejected that learned writer's hypothesis as altogether untenable.* We quote the exordium, and beg our readers to mark the perspicuity, the simplicity, and the sound sense, of which it is so beautiful an example.

It requires no laboured argument to prove the high and universal obligation of this sacred precept. (Exod. xx. 28.) To the Jews it was enjoined, not merely as part of their ceremonial law,—which was only designed for a temporary purpose, even to prepare for the introduction of the perfect law of the Gospel,—but as a part of that moral law, which was to bind all mankind in every period and climate of the world. It was communicated to them, not by the intervention of their legislator, but directly from the Divine presence itself, when the Lord spoke unto all the assembled nation from the mount, out of the midst of the fire of the cloud, and of the thick darkness, with a great voice; and afterwards on the same tables which contained the rest of the ten commandments,—it was engraven by the finger of God. It assigns as the reason, on which the Divine wisdom founded the institution, an event in which the *entire* human race are *equally* interested, even the creation of this world and of man, to whose dominion the world was submitted, because he alone of all its inhabitants was capable of contemplating the perfections and glorifying the majesty of his God. It was designed to preserve a lively and grateful remembrance of their Creator amongst the children of men; and it *scarcely admits of a doubt, but that from the beginning of the world to the manifestation of the Divine presence on mount Sinai, the observance of the Sabbath was enforced on all the faithful followers of the great Jehovah.*"—Pp. 303, 304.

We lay down this posthumous volume with regret, assuring our readers, that for the family and the closet, the sermons before us may prove equally serviceable. The parent may read them with profit to his children; the scholar may peruse them with delight in his study. They are spirit-stirring appeals, which the sinner will find it difficult to resist, and the saint impossible to condemn.

* Christian Remembrancer, December, 1829, p. 722.

ART. II.—*The Worship of the Serpent traced throughout the World, and its Traditions referred to the Events in Paradise: proving the Temptation and Fall of Man by the Instrumentality of a Serpent Tempter.* By the Rev. JOHN BATHURST DEANE, M.A. late of Pembroke College, Cambridge; Curate of St. Benedict Finck; and Evening Preacher at the Chapel of the Philanthropic Society. London: Hatchard and Rivingtons. 1830. 1 vol. 8vo. Pp. xiv. 391. Price 12s.

ALTHOUGH the ribald revilings of the infidel Paine have long since sunk into merited insignificance, there still arise, from time to time, certain striplings in theology, who affect to underrate the writings of Moses, to reduce his miracles to mere ordinary occurrences, and involve his plainest statements in the mists of allegorical interpretation. Professor Milman's "*History of the Jews*" is a recent and lamentable instance of this liberalizing spirit, which, in the attempt to make Moses look fashionable, would rob him of those characteristic qualifications, which raise him above the level of ordinary historians. It would here be somewhat irrelevant, and, at the same time, superfluous,—for the task has been already performed,—to point out the insufficiency of the causes for the production of their corresponding effects which this system exhibits, and to expose the absurd consequences which are necessarily derived from the inadequate premises which it assumes. No candid inquirer, who comes to the perusal of the Mosaic narrative with a mind unbiassed by the seductive tenets of the Neologian school, will be persuaded to deny, that, if the authenticity of the facts there recorded can be fully established, the power which produced them must have been extraordinary, and the historian who records them an inspired teacher from above.

Without referring to the *internal* evidence of the truth of the Mosaic records, the support which they derive from the concurrent testimony of Pagan history is amply sufficient to substantiate their truth. The striking marks of similarity between the Hindoo, the Phœnician, the Egyptian, and the Grecian cosmogonies, and the Mosaic account of the creation;—as, for instance, in their description of the incumbent Spirit agitating the abyss; of water being the primeval element; of the work being finished in six different periods of time; and other minute points of resemblance;—sufficiently show that they must have originated in one common source; while the air of fable which pervades the Pagan systems, indicates their derivation from corrupted traditions of scripture truth. Proceeding onwards from the beginning of time to the deliverance of Israel out of Egypt, a variety of traditions, relative to persons and events mentioned and recorded in

the Pentateuch, are scattered throughout the primitive records of Pagan antiquity. Eusebius, in the ninth book of his *Præparatio Evangelica*, produces a variety of testimonies, from Grecian writers, to the futile attempts of the Egyptian magicians in opposition to Moses; a tradition of the deluge and the tower of Babel from Abydenus; and the testimony of Eupolemus to the history of Abraham. To these he has added confirmations of the histories of Jacob and Joseph, preserved by Alexander Polyhistor, from Theodotus and Artapanes; and from Demetrius, and the tragic poet Ezekiel, of the plagues of Egypt and the passage of the Red Sea. It may also be remarked, that the Grecian mythology, and the legends of the early eastern nations, are full of traditions, evidently founded upon the Mosaic history. In the classical golden age, and in the garden of the Hesperides, we recognize at once the pristine state of innocence in Paradise; and in the subsequent ages of silver, brass, and iron, as well as in the fable of Pandora, may be traced the features of the fall of man, and the gradual spread of corruption and wickedness through the world. The Gothic Thor, and the Grecian Hercules, are represented in the character of a *Mediator* and a great Deliverer; and Virgil, in his *Pollio*, announces the birth of a child, in whose person were to be combined a series of perfections, evidently founded upon the generally prevailing expectation of a promised Messiah. We meet also with numerous traditions relating to Cain and Abel, to Enoch, to antediluvian longevity, and to the primeval giants; nor is there a nation, whether in the eastern or the western hemisphere, which has not its tradition of a *universal* deluge, sometimes agreeing, with wonderful precision, in the particulars of the Mosaic narrative. In the ages subsequent to the flood, the history of Noah and his family, of the confusion of Babel, of the patriarchs, of Moses, of the miracles in Egypt, and of the Exodus, are strikingly coincident with the traditional records of the Gentile world; nor in any instance is the original so entirely disfigured, as to preclude the possibility of detecting it, amid the corruption with which it is defaced.

In the rapid sketch which we have given of the testimony which Pagan antiquity affords to the authenticity of the Mosaic records, the confined limits of a review have necessarily prevented us from exhibiting the authorities at length. At the same time, not only will the theological student find them of the highest value and importance in settling the credibility of the Pentateuch, but the general reader will meet with an amusing, no less than a profitable employment, in perusing them. A great variety will be found in Bryant's *Ancient Mythology*; and for a complete course of reading on this interesting topic, we would also recommend Faber's "*Horæ Mosaicæ*;" Maurice's "*History of Hindostan*;" Jones, in the "*Asiatic Researches*;"

Bochart's "Phaleg;" and Stillingfleet's "Origines Sacrae," especially Book III. chap. 4.

Among the more remarkable circumstances by which the Mosaic history is confirmed by a reference to Pagan mythology, is the almost universal prevalence of serpent worship. That this disgusting species of idolatry originated in a traditional remembrance of the fall of man, as recorded in the Book of Genesis, cannot reasonably be questioned; and so strong is the evidence which it affords in favour of the authenticity of the scripture narrative, that the proofs and vestiges which remain of its existence, in the different kingdoms of the ancient world, are well worthy of being collected into a single point of view. Such is the object of Mr. Deane in the volume before us, and we congratulate him in having performed his task in a manner which will prove no less creditable to himself, than pleasing and instructive to his readers. After some introductory remarks on the fall of man, and a lucid refutation of the objection against a literal acceptation of the scripture account of it, the main subject of the treatise is introduced by the following remarks on the origin of *serpent worship*, and the inference to be deduced from its extensive reception:—

THE WORSHIP OF THE SERPENT may be traced in almost every religion through ancient Asia, Europe, Africa, and America. The progress of the sacred serpent from Paradise to Peru, is one of the most remarkable phenomena in mythological history; and to be accounted for only upon the supposition that a corrupted tradition of the serpent in Paradise had been handed down from generation to generation. But how an object of abhorrence could have been exalted into an object of veneration, must be referred to the subtilty of the arch enemy himself, whose constant endeavour has been rather to corrupt than obliterate the true faith, that in the perpetual conflict between truth and error, the mind of man might be more surely confounded and debased. Among other devices, that of elevating himself into an object of adoration, has ever been the most cherished. It was that which he proposed to OUR LORD: "All these things will I give thee, if thou wilt fall down and *worship me*." We cannot therefore wonder that the same being who had the presumption to make this proposal to the Son of God, should have had the address to insinuate himself into the worship of the children of men. In this he was, unhappily, but too well seconded by the natural tendency of human corruption. The unenlightened heathen, in obedience to the voice of nature, acknowledged his dependence upon a superior being. His reason assured him that there must be a God; his conscience assured him that God was good; but he felt and acknowledged the prevalence of evil, and attributed it, naturally, to an evil agent. But as the evil agent to his unilluminated mind seemed as omnipotent as the good agent, he worshipped *both*; *the one*, that he might propitiate his kindness; *the other*, that he might avert his displeasure. The great point of devil-worship being gained—namely, the acknowledgment of the evil spirit as God—the transition to idolatry became easy. The mind once darkened by the admission of an allegiance divided between God and SATAN, became gradually more feeble and superstitious, until at length sensible objects were called in to aid the weakness of degraded intellect; and from their first form as *symbols*, passed rapidly through the successive stages of apotheosis, until they were elevated unto gods. Of these the most remarkable was THE SERPENT; upon the basis of tradition, regarded, first, as the *symbol* of the malignant being; subsequently, considered *talismanic* and *oracular*; and lastly, venerated and worshipped as DIVINE.—Pp. 32—34.

THE UNIVERSALITY of this worship, I propose to show in the subsequent pages : and having shown it, shall feel justified in drawing the conclusion, that the narrative of Moses is most powerfully corroborated by the prevalence of this singular and irrational, yet natural superstition. *Irrational*—for there is nothing in common between deity and a reptile, to suggest the notion of SERPENT-WORSHIP ; and *natural*, because allowing the truth of the events in Paradise, every probability is in favour of such a superstition springing up. For it is more than probable that Satan should erect as the standard of idolatry the stumbling-block ascertained to be fatal to man. By so doing, he would not only receive the homage which he so ardently desired from the beginning, but also be perpetually reminded of his victory over Adam, than which no gratification can be imagined more fascinating to his malignant mind. It was his device, therefore, that since by the temptation of the serpent man fell, by the adoration of the serpent he should continue to fall.—Pp. 35, 36.

The *Ophiolatrea* probably originated in Chaldea, and was intimately connected with the earliest Zabæan idolatry, in which the serpent was invariably the sacred symbol. Its spread, however, over all the ancient nations was wonderfully rapid ; and there were few, if any, which did not admit the serpent into their religion, either as an emblem of divinity, a charm, an oracle, or a god. Commencing with Asia, the mother country of mankind, it is evident, from the Apocryphal history of *Bel and the Dragon*, that serpents were an object of adoration in Babylon ; and the Assyrians, who were subject to the King of Babylon, are said to have borne a *dragon* on the standard : the devices on standards being generally, among the ancients, descriptive of the deity they principally worshipped. Of serpent-worship in Persia, we have yet more perfect vestiges. Their gods Mithra and Aron are represented encircled by serpents. Eusebius affirms that they worshipped the first principles under this form ; and Bryant has preserved a variety of hieroglyphs, by which this species of idolatry is clearly indicated. In India, in China and Japan, and in Syria, vestiges of the same superstition are more or less discernible ; and through the whole of Asia Minor, with its adjacent islands, abundant proofs of it are to be found.

The extent (says Mr. Deane) to which this worship prevailed, may be estimated by the fact of its surviving to the time of Hezekiah, when the Jews “burned incense” to the brazen serpent which had been laid up among the sacred relics, as a memorial of their deliverance from the serpents in the wilderness. Hezekiah “removed the high places, and cut down the groves, and brake in pieces the brazen serpent that Moses had made ; for UNTO THOSE DAYS the children of Israel did burn incense to it : and he called it Nehustan,” *i. e.* a piece of brass, by way of contempt.

But the worship of the serpent was not so easily suppressed in Canaan. The Jewish polity being broken up, the lurking Ophites crept out of their obscurity ; and in the second century brought dishonour on the Christian religion, by claiming an affinity of faith with the worshippers of JESUS.

These Christian heretics were exposed by Epiphanius, under the name of *Ophitæ*. Clemens Alexandrinus also mentions them ; and Tertullian describes their tenets—“Accesserunt his hæretici etiam qui ophitæ nuncupantur : nam serpentem magnificent in tantum, ut illum etiam ipsi Christo præferant. Ipse

enim, inquit, scientiæ nobis boni et mali originem dedit. Hujus animadvertens potentiam et majestatem, Moyses æream posuit serpentem, et quicunque in eum aspexerunt, sanitatem consecuti sunt. Ipse, aiunt, præterea, in Evangelio imitatur serpentis ipsius sacram potestatem dicendo, 'et sicut Moyses exaltavit serpentem in deserto, ita exaltari oportet Filium Hominis.' Ipsum introducant ad benicenda Eucharistia."

A more ingenious perversion of Scripture than the foregoing, may scarcely be found in the annals of heresy.—Pp. 86, 87.

Passing into Africa, all the principal kingdoms present us with similar phenomena. Our attention, however, is more especially directed towards Egypt, the country famed, above all others, in the annals of idolatry and superstition. It is not, therefore, to be wondered at, that we find the *serpent* combined with every part of her religious system. It was the symbolic representative of their deities *Cneph*, *Thoth*, and *Isis*; to the former of whom a celebrated temple was erected at Elephantina, in which the worship of the serpent formed a conspicuous part of the ceremonies; it was also emblematic of Serapis and Apis, and, indeed, almost all the Egyptian gods were occasionally symbolized by it. The serpent was also the emblem of dedication on many of their temples; and it was the medium of talismanic and magical influence, of which the *Caduceus*, transferred from Egypt into the Grecian mythology, is an illustrious example; it was sculptured on tombs, and attached to the breasts of mummies; it formed the device on trinkets and amulets; and it is frequently found upon their medals and coins. The following legend is a fair specimen of the rites with which that worship was accompanied:—

Besides the great temple of the serpent-god *CNEPH*, at Elephantina, there was a celebrated one of Jupiter at Thebes, where the practice of Ophiolatry was carried to a great length. We are informed, by Herodotus, that "At Thebes there are two serpents, by no means injurious to men; small in size, having two horns springing up from the top of the head. They bury these when dead in the temple of Jupiter: for they say that they are sacred to that God." *Ælian* also tells us, that in the time of Ptolemy *Euergetes*, a very large serpent was kept in the temple of *Æsculapius* at Alexandria. He also mentions another place in which a live serpent of great magnitude was kept and adored with divine honours. He calls this place *MELITE*; it ought to be *METELE*. This latter place is fixed by *D'Anville* in the Delta, not far from *ONUPHIS*. This serpent, we are told, had priests and ministers, a table and bowl. The priests every day, carried into the sacred chamber a cake made of flour and honey, and retired. Returning the next day, they always found the bowl empty. On one occasion, one of the elder priests being extremely anxious to see the sacred serpent, went in alone, and having deposited the cake, retired. When the serpent had ascended the table to his feast, the priest came in, throwing open the door with great violence: upon which the serpent departed in great indignation. But the priest was shortly after seized with a mental malady, and having confessed his crime, became dumb, and wasted away until he died.—Pp. 148, 149.

Among the European nations, ancient Greece and Rome claim our principal attention; and their classical mythologies are sufficiently marked by the prevalence of this idolatry. The serpent was sacred

to Saturn, Jupiter, Apollo, Bacchus, Mars, Æsculapius, Rhea, Juno, Minerva, Diana, Ceres, and Proserpine; *i. e.* to nearly all the heathen gods and goddesses. In Epirus also, and in the northern provinces of Sarmatia and Scandinavia, in Lombardy, and in Gaul, traces of this species of idolatry abound; nor were our Druidical ancestors distinguished from their more civilized neighbours, in withholding their worship from a serpentine god.

Our British ancestors, under the tuition of the venerable Druids, were not only worshippers of the solar deity, symbolized by the serpent, but held the serpent, independent of his relation to the sun, in peculiar veneration. Cut off from all intimate intercourse with the civilized world, partly by their remoteness, and partly by their national character, the Britons retained their primitive idolatry long after it had yielded in the neighbouring countries to the polytheistic corruptions of Greece and Egypt. In process of time, however, the gods of the Gaulish Druids penetrated into the sacred mythology of the British, and furnished personifications for the different attributes of the draconic god Hu. This deity was called "THE DRAGON RULER OF THE WORLD," and his car was drawn by SERPENTS. His priests, in accommodation with the general custom of the ministers of the Ophite god, were called after him, ADDERS.—P. 240.

The following translation of a Bardic poem, descriptive of one of their religious rites, identifies the superstition of the British Druids with the aboriginal Ophiolatrea, as expressed in the mysteries of Isis in Egypt. The poem is entitled, "The Elegy of Uther Pendragon;" that is, of Uther, "*The Wonderful Dragon*:" and it is not a little remarkable that the word "*Draig*," in the British language, signifies, at the same time, "*a fiery serpent, a dragon, and THE SUPREME GOD.*"

In the second part of this poem is the following description of the sacrificial rites of Uther Pendragon.

"With solemn festivity round the two lakes;
With the lake next my side;
With my side moving round the sanctuary;
While the sanctuary is earnestly invoking
THE GLIDING KING, before whom the FAIR ONE
Retreats, upon the veil that covers the huge stones;
Whilst THE DRAGON moves round over -
The places which contain vessels
Of drink offering:
Whilst the drink offering is in THE GOLDEN HORNS;
Whilst the golden horns are in the hand;
Whilst the knife is upon the chief victim;
Sincerely I implore thee, O victorious BELI, &c. &c."

This is a most minute and interesting account of the religious rites of the Druids, proving in clear terms their addiction to Ophiolatrea: for we have not only the history of "THE GLIDING KING," who pursues "THE FAIR ONE," depicted upon "the veil which covers the huge stones"—a history which reminds us most forcibly of the events in Paradise, under a poetic garb; but we have, likewise, beneath that veil, within the sacred circle of "the huge stones," THE GREAT DRAGON, A LIVING SERPENT, "moving round the places which contain the vessels of drink offering;" or, in other words, moving round the altar stone, in the same manner as the serpent in the Isaic mysteries passed about the sacred vessels containing the offerings:

"Pigraque labatur circa donaria serpens."

THE GOLDEN HORNS, which contained the drink offerings, were very probably of the same kind as that found at Tundera, in Denmark, a probability which confirms the Ophiolatrea of the DANES. And conversely, the existence of the

Danish horn proves that in the mysteries of Druidical worship, the serpent was a prominent character.—Pp. 243—245.

The god to whom these offerings were made, and whose sacrifices were here celebrated, was BEL; perhaps the BEL of the Babylonians, and the OBEL of primitive worship; the architype of APOLLO in name and rites. To BEL, the Babylonians consecrated, as we have seen, a *living serpent*; and *living serpents* were also preserved in the Fane of Delphi, and in many other places where the deity ORH or OB was worshipped. The fabulous hero himself, in whose honour these sacrifices are celebrated, was distinguished by the title of "The Wonderful Dragon." Every circumstance, therefore, combines to strengthen the conclusion, that the Druids thus engaged were OPHITES of the original stock.—P. 246.

The sanctity of the serpent showed itself in another very curious part of the superstition of the British Druids, namely, in that which related to the formation and virtues of the celebrated *anguinum*, as it is called by Pliny, or *glenen nad-roeth*, that is, *snake stones*, as they were called by the Britons.

These, we are informed by the Roman naturalist, were worn about the neck as charms, and were deemed efficacious in rendering their possessors fortunate in every difficult emergency. He records an anecdote of a Roman knight, who was put to death by Claudius for entering a court of justice with an *anguinum* on his neck, in the belief that its virtue would overrule the judgment in his favour.

The word *anguinum* is obviously derived from *anguis*, a snake; and the formation of it is thus described by Pliny:—"An infinite number of snakes, entwined together in the heat of summer, roll themselves into a mass, and from the saliva of their jaws, and the froth of their bodies, is engendered an egg, which is called '*anguinum*.' By the violent hissing of the serpents the egg is forced into the air, and the Druid, destined to secure it, must catch it in his sacred vest before it reaches the ground."—Pp. 248, 249.

The Ophiolatrea, which forms also a conspicuous feature in the religion of the new world, indicates a common origin with the superstitions of Egypt and of Asia. In Mexico, the rattlesnake is an object of veneration and worship; and Peter Martyr mentions a huge serpent-idol at Campeachy, which is represented in the act of devouring a lion. The Peruvians are charged with similar superstitions; and the chief priest among the Virginians wears on his head a sacerdotal ornament of snake-skins, tied together by their tails. What, then, is the inference to be drawn from the universal prevalence of the worship in question?

It appears, that no nations were so geographically remote, or so religiously discordant, but that one—and ONLY ONE—superstitious characteristic was common to all: that the most civilized and the most barbarous bowed down with the same devotion to the same engrossing deity; and that this deity either *was*, or was *represented by*, the same SACRED SERPENT.

It appears also that in most, if not all, the civilized countries where this serpent was worshipped, some fable or tradition which involved his history, directly or indirectly, alluded to THE FALL OF MAN in Paradise, in which THE SERPENT was concerned.

What follows, then, but that *the most ancient account* respecting the cause and nature of this seduction must be the one from which all the rest are derived which represent the victorious serpent,—victorious over man in a state of innocence, and subduing his soul in a state of sin, into the most abject veneration and adoration of himself?

This account we have in the writings of MOSES,—confessedly the most ancient historical record which ever existed in the world. The writings of MOSES, therefore, contain the true history; and the serpent of Paradise is the prototype of the serpent of all the superstitions. From his “*subtlety*” arose the adoption of the serpent as an emblem of “*wisdom*,” from his *revealing* the hidden virtue of the forbidden fruit, the use of the reptile in *divination*; from his conversation with Eve, the notion that the serpent was *oracular*: and, after this, the transition from a SYMBOL, a TALISMAN, and an ORACLE, to a GOD, was rapid and imperceptible, and would naturally have taken place even had there been no tradition of the celestial origin of the fallen spirit, who became the serpent-tempter.—Pp. 367, 368.

Such is the general outline of Mr. Deane’s interesting and useful treatise. As collateral with the subject under discussion, he has introduced a collection of heathen traditions relative to the fall of man, and a chapter on “serpent temples;” concluding the whole with some excellent observations on the promise of a Redeemer. Many other illustrations, which our limits would not even allow us to specify, are peculiarly apposite and amusing; and we would recommend an especial attention to the remarks on the *Caduceus*, and the origin of the *Tautic* emblem; at the same time, we think that he has not always made the most of his materials. He has scarcely mentioned, even cursorily, the singular Persic tradition of the god AHRIMAN; and we could point out other instances in which he has been equally incommunicative. We anticipate, however, a second edition with “additions;” “corrections,” we will venture to say, are scarcely necessary.

ART. III.—*Creation : a Poem.* By WILLIAM BALL. London: Bull. 1830. Pp. viii. 295. Price 10s. 6d.

THE labours of Mr. Ball have been expended on a subject, which gave ample room and verge enough for the most ambitious mind to develop its faculties and powers, and for the most pious to erect a fitting altar of Christian gratitude and love to the great Author of the universe, and the great Redeemer of the human race. But if the design of the work before us be defective, so also is its execution. A sort of vague and undefined idea of the wonders of the material world runs through the poem, and a grandiloquism of language betrays that the contemplation of them has failed to awaken that sublimity and simpleness of expression, which great minds have ever given utterance to, when in the presence of the Creator’s glories. The author seems to have written for the sake of writing, despising the regulations of his better judgment, and aiming after such a sickly popularity as high-sounding words and incommunicable fancies may give him in the estimation of that class of readers, who weigh sense, like lead, by the pound, and measure poetry, like timber, by the foot. The epic muse,

moreover, despises that egotistical allusion to the sentiments of a writer, which is now-a-days so great a part of the machinery of our extant versifiers. In the simpler and tenderer styles, this identifying of the writer is very graceful and affecting; but the severe majesty of the heroic strain rejects that unseemly familiarity and intrusion of self which constitutes, with many, the principal claim to the respect of their admirers. The object of the muse is to instruct, and poetry that teaches a moral lesson should be respected, even if it offends by its want of polish and rudeness of expression; but of what consequence can it be, to be told that Mr. A. or Mr. B., the author of this poem or that, when he commenced canto I. or canto II., was sitting with his head upon his hand, looking out of a third-story window upon the Bœotian plains of Bagshot, or the Parnassian summit of Shooter's Hill? or that he was just recovered from a nervous headache, brought on by too close an attention to the sinuous beauties of the Thames between Rotherhithe and Billingsgate? Yet something like this we have seen so frequently, that we take it for granted that it is allowed in the canons of the new *ars poetica*, to introduce an author upon the stage, to give effect to his allusions and descriptions, as if no one but the imaginative personage himself were capable of appreciating either. We merely refer our readers to pp. 5, 6, 47, 48.

Mr. Ball appears to have as much of the cockneyish fancy here alluded to, as any author we have met with; and it seems in his case to have worked him up to a melancholy grandeur of self-esteem. Lord Byron himself, in his most bilious mood, never vented more independent snarls than these:—

The struggle then is ME—I know no more;
This struggle lasts though hast'ning to its close:
Meantime 'tis good that, on this dusky shore,
I leave some trace of him whom no one knows;
But who, unnoticed by this lab'ring age,
In secret, strives to pen a solemn song,
That shall exist upon the letter'd page
Haply in honour, unforgotten long:
That shall exist when he, commix'd with clay,
To undistinguishable dust returns,
Remember'd though invisible; while they,
Who from him stand aloof, shall in their turns
Be nameless and unheeded; lost their power,
Forfeit their wealth, their titles vain forgot;
Then, though they scorned me in their happy hour,
Mine shall, belike, be the more envied lot.

Thus far resentment for their long neglect,
Unmerited I hope, inspires my voice;
I leave them now, and turn me to reflect
Upon the theme, unbidden, of my choice.
Unseen with Solitude I rove, and ask
Wherein I am a debtor to this earth:

And to her ear attentive 'tis my task,
 My warring fancies upward from my birth,
 In true and fervent language to confide ;
 She is my judge, as she has been my friend,
 The only one that with me would abide :
 My song I raise ; oh, Solitude, attend !

To Nature I owe nought ; to me unkind,
 Health, strength, and beauty she refused ; she gave
 A feeble body and an idle mind ;—
 What were they did we not outlive the grave ?

To Fortune I owe nothing : rank and name,
 Riches and dignity, she may deny,
 Bar and forbid my progress unto fame,—
 But fortune and the world I both defy,
 When on myself my rising hopes repose ;
 My calm heart, to its purpose ever staunch,
 Heeds not the coldness of acknowledged foes ;
 I strain my loos'ning tether and will launch,
 Upon the ever-flowing tide of time,
 Careless what winds may blow, or billows roar ;
 I spring away, and will above them climb,
 Despite the ties that bind me to the shore.

Adventurous, my unknown self I sing,
 Me and my many thoughts ; hear me who list !
 I seek to probe my bosom and to wring
 The secret truth, that I have hereto missed,
 From out its rich, but unfrequented fount ;
 And for such purpose to my heart I turn,
 Nor call the muses from their sacred mount,
 But with my soul I strive and inly burn.

I ask not any fool's applause, nor care
 Although my feeble lungs should pour their cry,
 Unhonour'd, on the waters or the air,
 And not one human ear or heart be by ;
 Provided, ever, that the deathless note
 Caught by some echo in a list'ning cave,
 Again may o'er the hill or valley float,
 Sigh in the breeze, or whisper on the wave,
 Till heard and heeded by some kindred soul,
 Of happier fortune or of finer clay,
 Tempered to mitigate and mend the whole,
 And stamp his name enduring on my lay.
 The strain may live although the Poet die,
 Fameless, until some later, kinder age
 Shall backward turn regardfully its eye
 Upon the dark'ning past, and on that stage
 Of evil ill-remembered seek to find
 Some fading trace, those antique things among,
 Of me unknown, and of my roused mind ;
 Of me, the unforgotten son of song. Pp. 12—16.

Myself my theme ; a strange one ; and unsung
 By bard of ancient or of modern days.—
 I care not, I ! my harp is fully strung,
 Time claims my daring, Virtue owns my lays. P. 18.

The bare merit of all this is the mechanical structure of the verse,
 which is certainly very good ; and we are glad to have had such an

opportunity of placing the writer's ingenuity in a favourable light. Yet what does it all amount to? That Mr. William Ball is a plain, ugly, weak-bodied man, with a turn for idleness, yet without a fortune; whom the world very ungenerously has treated with no extraordinary respect, because, perhaps, though he does not say so, it never knew there was such a being as Mr. Ball in existence; and if any body did, nobody would care whether his face was like Apollo's or Robinson Crusoe's, or whether his pocket was as heavy as the First Lord of the Treasury's, or as light as a parish apprentice's. We really cannot see what right Mr. Ball has to complain of the public, because he happens to be plain, and ugly, and so forth; he should remember what Ovid says—

Non formosus erat, sed erat facundus Ulysses,

and therein be content. As, however, we do not call in question his beauty, or his abilities, we will state a few concise ideas respecting his book, and bid him farewell. Where, however, to begin our critique, we know not. There is so much to puzzle us, and so little that is available to the immediate purpose of a theological work like ours, that we fear we can do but little towards marking out the thread of the story.

Several passages, in what he is pleased to call the "Induction," cause us to suppose, that the subject of the work is not "the Creation"—its wonders and its glories—as commonly understood, but the creations of the author's mind. Yet have we a great deal of fine writing about the origin of the earth, and so forth, in which a struggle is depicted between the Almighty and the realm of "*reluctant Nought*," wherein, certainly, the victory is assigned to the triumphal Creator, but achieved by ways quite incomprehensible to our uninitiated faculties.

Ages innum'able have rolled between
The hour in which thou livest, and the time
When first our God shot forth his influence
On his immortal mate; from his misrule
Wrested a space immense, and pressing on,
From victory to victory, won and wins,
For ever and for aye. The sullen king,
His opposite impassive, shrinks, not yields;
And sees, with tranquil eye, a universe
Invade his endless realms: his secret throne,
In motionless security, abides
Within the gulf of darkness uttermost;
Invincibly quiescent. Tell me then,
Oh, thou, my secret mind! canst thou not rove
Back, through the lapse of unrecorded time,
To when the conflict first began between
Th' Almighty Highest and reluctant Nought?

Eternal Godhead sate in the abyss :
 He will'd creation, and effulgent, straight,
 Oceans of lightning rent the savage void,
 And scourging thunders, such as God alone
 Might hear and be, shook the wide gloom inert.
 The rushing flames divine, the rule of Night,
 Precursors clamorous and keen, first brake :
 Fast following, and more resistless still,
 A shrieking wind ploughed round a hollow sphere,
 And fill'd the womb of darkness with a power
 Unfelt before. The pregnant mother, soon,
 Conceive'd and bore a wondrous progeny
 Of whirling eddies, frozen and condens'd
 To multitudinous and pond'rous stars,
 Dark rolling round and round ; submissive all,
 To the relentless gale. The breath divine,
 Contrariwise effus'd, anew swept forth,
 Disrupting wide, and into countless parts,
 The marvels of all time, this aggregate
 Unbounded, cleft. The sev'ring orbs, forthwith,
 To diff'rent centres cling ; with double curve
 Some roll, with treble others, and with more,
 With numberless inflexions some ; till all,
 Remote or near, in various vassalage,
 And multifold dependence, hold their way
 Around the concave night that all contains.

Again th' all-working thought is full in act,
 Not as before of terror and of might,
 Enormous and victorious ; but grand,
 Coercive, wise : light clave unto the stars ;
 To their attendant orbs, darkness and air. Pp. 49—52.

Having created the elements, the earth, vegetation, and the animal kingdom, he breaks out into reflections upon man, birds, fishes, insects, quadrupeds, and death, preceded by the following :—

Yet even my faint voice, in thy great name
 Uplifted, may, unto the farthest shore
 Of rolling earth, far echoing resound ;
 Imperishable, by its deathless theme,
 Long as the tongue I speak shall live,
 Among Earth's many nations ; hence I dare,
 Though conscious of defect, again resume,
 In feeble notes unworthy my bold hymn. P. 66.

In this creation, the animals, &c. are represented with their passions excited, and in the act of preying on each other. The orthodoxy of this may justly be questioned ; for the Scripture teaches us, that death did not come into the world till Adam fell. Here, however, we have death, and all its horrors, produced, before there is a word said about the primal cause of earth's universal curse, or even the creation of man. Having thus shaped the scripture narrative into a poetical form, we find the author sinking into the depths

of fiction and popular superstition, and bringing back with him therefrom all that tradition or old wives' fables can furnish. Surely, this is at least heterogeneous; for though God created all things, did he create things which do not exist, save in the wild imaginations of man? Why, then, is it, that we have, as argument of the second book of this poem, "The super-human world, angels, sylphs, elves, fays, genii, and gnomes?" Why is it, at the creation of the world, that we are to be taught such things occurred as are enumerated herein?

Enough of these; to a still fouler race,
The howling elves, I turn; * * *

* * * * *

Fulvid and lean they are, froward, perverse,
Ghastly. Sometimes, they trundle, on the ground
Like sever'd heads with goggling eyes infixed,
And gape and mow and gibber as they roll;
Or from a quickset or a bramble fence,
Or thick green flags that hide a muddy stream
They stare like village giglot, and aloud
Laugh to the mocking echoes, till, full seen,
On slender shanks they rise, with dragon's tail,
And griffin's claws, and harpy's leathern wing;
Or with swag bellies monstrous crawl along,
Down rugged steepes, or through green lanes, light bound,
Hardly distinguished from a formless clod;
Or lie, like wayward urchin, in a rut
And wail with finger in the eye, and moan;
Or on high wall or ivied gothic tower,
In seeming danger, sit alone and shout,
Or scream amain when evening shades grow grey.
Despiteful unto man, with spectral forms,
The homeward clown, late plodding from the fair,
Or wedding, trimm'd in holyday attire,
When qualms of tardy conscience shake him sore,
As the dread hour unfolds night's broadest wing,
And mem'ry tells of former sports impure,
They harass, and compel to break through thorn,
Or wade through mire, or jump into deep slough;
Avenging thus some unwise fair betray'd,
Or cheat effected in his traffic mean,
Or rule of sage sobriety transgressed.

Sometimes the goodwife they pursue and vex,
As forth alone she hies, at foggy morn,
To distant market bound, in serious mood,
On honest gain intent, and how to use
In needful purchases her future store.
Are, graceless, rifling all her rural wealth.
Or to her home they go, and near the cot
Carelessly left without a benison,
Where sleeps her harmless child, they sit and mark
How they may steal a grace, a blemish fix:
One from the open mouth snatches, in haste,
Its pearls and roses, leaving, in their stead,

A hare-lip, or fang-teeth, or bristly mole;
 Another in a dimple plants a wart,
 Freckles the cheek, or blears the light blue eye,
 Or squints the vision that he cannot quench;
 A third then pricks the ear, the fingers webs,
 Contracts the leg, straightens the curly locks,
 Or ties the tongue; a fourth, a fifth, advance,
 To heap deformities upon the babe,
 Till holy word, uttered by chance, thereby,
 Or good deed done around, or tolling bell,
 That calls to morning prayer, scares them away
 In pain and rage, and fear; yet to their homes
 They bear the plunder'd comeliness with pride,
 And to their urchins these stolen charms bequeath
 In rich exchange for ugliness resigned. Pp. 121—126.

Now, "*mirabile dictu*," after all this, we have Book III. thus ushering us into a new and more important scene:—

Lo! man appears; last labour of the whole,
 Form'd when the dying glory smote the earth,
 With evanescent brightness, flick'ring, grand,
 Straight swallowed up in nought; a symbol true
 And sad of its imperfect work, of man,
 Th' uncertain lord, for a brief cloudy day,
 Of powers sublime but fleeting; fleeting good
 Which ill employed leaves him a sordid clod,
 Akin to senseless earth; yet, wisely used,
 May lift him to the seraph's ranks of fire,
 And glory everlasting. Not to me,
 Erring and frail, besseems to tell the tale,
 In holy writ recorded: weak, my voice,
 And faltering, from sacred song forbears;
 I humbly pass to when the race diffused
 In savage woods abode, or 'mid wild plains
 Or up on dreamy mountains wreathed with storms,
 Naked, uncivilized, and uncorrupt;
 Contending with the reptile and the beast,
 Or the dark things of air, for life, repast,
 And home and habitation, and respect.—Pp. 131, 132.

In this extract lies hidden all that is said of the fall of man, although the rest of the book is taken up with diversions upon "savage life—the origin of language—society—war—ambition—false glory—grandeur." We take what is said of language as a sample of the whole; there has been mention made of the first cries expressive of pain and pleasure:—

Thus are the bases cast of early tongues
 Unlike or uniform as oak to oak,
 Or tree to sapling, or as flame to flame,
 Which, all arising from resembling roots,
 Of speech original inspired, a strange,
 Vague notion vain, obscure, first gave the hint,
 To those who seek beyond the powers of dust,
 A flatt'ring scheme of lofty gifts conferred.

Nor such I blame, but hold not to their creed;
I leave them free, yet my own path I choose
Where greater light appears and less pretence.—Pp. 145, 146.

If this be not blank heresy, as well as blank verse, we do not know what is.

In Book IV. there is more prating of himself, the history of a vision which he beheld; plenty of sonorous cadences about the progress of evil, avarice, &c. &c.; "the train" being closed by Hope, Fear, and Superstition, when the vision changes, and "Philosophy and Religion came to assuage the world's sorrows." Odd as all this is, we shall do ourselves injustice if we quote not the conclusion; it is beautiful, very beautiful:—

Last of the train, a radiant shape was seen
That, dove-like, hovered with expanded wings,
From heaven descended and, still, glancing back
To her own grand abode;—yet, earthward, slow,
Her tardy flight was bound. She lighted now,
And sacred peace from far diffused around,
And meekness, humbleness and piety;
Then men embraced as brothers, and all heaven
Shed balm upon the earth, and, under foot,
Sprang flowers of paradise, and, arching high,
Green, pleasant bowers of true and holy rest
Arose in verdant honour: in the midst
The glorious figure stood, and oped a book,
Time-tried and mighty, and, persuasive, read,
With firm voice heard afar, in sound divine,
The will of nature's Author, and the end
Of human duties, labours and desires.

Above her head a beaming halo played,
And, in th' incumbent air, was, distant seen,
Faintly, 'mid ambient flames, an ancient cross,
Round which full many kneeling nations prayed:
Mercy and charity and love were there,
Forgiving, helping, blessing all by turns,
Light'ning all burdens, binding up all wounds,
And kissing off, from eyes that look'd to heaven,
Bright but not bitter tears, that flowed like rain
In sweet repentance joyful and sincere. Pp. 197—199.

Book V. resumes the subject, and introduces a tale of death, descriptive of the fate of a hunter's young daughter, and two fishermen, who fell in love with her. Book VI. closes this strange eventful history, winding up, with a few reflections about life, and the author's future labours.

Would any one have supposed that such a collection of verses as this deserved such a title as "Creation?" or that any author would have selected such a theme to write on, had he set out with the determination of refusing the aid which Scripture and religion can alone afford? Where is the proof that the author actually believes in the God of the Old, or the Saviour of the New Testament? Is there

not as much about the menagerie of Grecian and Roman deities, as about the one great and indivisible Creator? And is not the Bible narrative perverted and denied? We lament this the more, because the mechanism of the verses proves the writer to be a man of some power. His numbers are very pleasing, and generally very correct, the rhythm perfect, the cadence bold. Such praise as this is only his due. But there is this drawback, the style is not *one*; there is palpable imitation of the styles of Milton, Shakspeare, and Thomson, and last, not least, of Lord Byron, who not alone in manner, but in idea, has been made the author's prototype. Witness this plagiarism from Childe Harold:—

I stand upon a cliff: above me piled
The huge, broad firmament, its arch sublime
Boundless expands; below me, undefiled
Heaves the deep main. Type of insatiate time
That all devours, art thou, far rolling sea!
And thou, oh, blue abyss! above, around,
Art a grand image of eternity;
Fearful, amazing, fathomless, profound.

A thousand keels furrow the murmur'ing tide,
Pass, are forgotten; and a thousand more
Appear, advance, approach, cluster, divide,
Vanish, and leave it what it was before.
And Time like thee, forgetful Ocean drear,
The future hath not and the past hath lost;
A moving present all, of hope or fear,
Sleeping in sunlight or by tempest tost. Pp. 36, 37.

Should Mr. Ball publish any thing further, we beg him to tell us what he means by "a *scrannel* style," (p. 285), and "*foyson of sweet sap*," which the ocean is said to yield to the land, (p. 288); also to lop off two syllables from the second line in p. 162; and to believe we think well of his talents, though we ridicule his judgment.

ART. IV.—*Historical Evidence for the Apostolic Institution of Episcopacy: a Sermon, preached at Stirling, on Sunday, the 7th of March, 1830, at the Consecration of the Right Rev. James Walker, D.D. to the Office of a Bishop in the Scottish Episcopal Church. By the Rev. M. RUSSELL, LL.D. Edinburgh: Oliver & Boyd. Pp. 72.*

A Letter on the Present Neglect of the Lord's Day, addressed to the Inhabitants of London and Westminster. By C. J. BLOMFIELD, D.D. Bishop of London. London: Fellowes. Pp. 36. Price 1s.

WE have taken these two pamphlets together, and that for a very obvious reason. The object of the first is to prove that the office

and authority of a Bishop is not, as some have fallaciously asserted, the interpolation of a later age into the body of the Christian Church, but an office and authority derived immediately and directly from the Apostles, and, consequently, equally valid with that which they themselves possessed. Bishop Blomfield's Letter is, if Dr. Russell's premises be correct, an exercise of that authority, according to the power in him duly vested, to rebuke and to admonish; and although we are far from insinuating that in these our days the episcopal order has succeeded to the inspiration, and consequent infallibility, of their predecessors, the holy Apostles, yet we do not hesitate to assert, that even if it should appear that in some instances zeal may have, to a trifling extent, outrun discretion, still the reverence due to the sacred nature of the *office*, ought, at least, to protect him who fills it from ribaldry and abuse. The occasion on which Dr. Russell's discourse was delivered, afforded him a fair opportunity of bringing into a narrow compass, arguments which have been employed by more diffuse and systematic writers, and in this he has succeeded with a degree of perspicuity, which suffers not in the least from the compression. Assuming that the church is a regular society, instituted by our Saviour, for conveying salvation to mankind, he cites the writings of the earliest Christian authors, from Clement, Ignatius, and Polycarp, downwards, to prove that even in the Apostolical age there existed three distinct orders of Clergymen, of which the Bishop was the head, enjoying peculiar privileges and authority. So terse and compact is the logical chain by which the reverend author connects his deductions, that to extract a part were but to injure the effect and forcible reasoning of the whole. The course of his argument is, we venture to affirm, not less clear than conclusive, and his final position is so strong as to be, in our opinion, impregnable. We seriously recommend this sermon to the perusal of all those, who, from conscientious, but evidently most mistaken views, have seceded from the Establishment, out of a vain apprehension that prelacy is an unauthorized innovation—the “cunning device of men.” In the exercise of this his pastoral superintendence of the flock of Christ, then, the present Bishop of London has deemed it advisable to issue an admonition which has exposed him to much, and we do not hesitate to say, most unmerited obloquy. An address which could defy and set at nought all the petty carpings and microscopic scrutiny of an age, in which boundless latitudinarianism, under the specious name of liberality, pervades every class of society, sharpened perhaps, in some instances, by personal envy and malignity, could emanate only from the one all-perfect mind. Whether Bishop Blomfield's Letter may or may not appear, in some respects, to attach an undue importance to a comparatively venial transgression, we shall not stop to inquire: the

quo animo of the work is the first thing we have to do with: and if this address shall appear to have originated, beyond all doubt, in the most sincere anxiety for the spiritual welfare of this great metropolis, and an equally sincere conviction of the necessity of some check being put upon excesses which originate as often in thoughtlessness and the want of "a warning voice," as from deliberate intention,—his must be a cold and a callous heart which would shroud the sun of christian benevolence, because he may fancy he spies a spot or two upon its disc. But let us see what it is that the Bishop objects to, and thinks it his duty to reprove. Marketing on the Sabbath,—the greater proportion of drunkenness among the lower orders, which distinguishes this from all other days in the week;—the fighting, pigeon-shooting, gambling, &c. which disgrace it in the environs;—the Sunday-travelling, dinner-parties, gaming, &c. so notorious among the higher orders. Now what is there in all this that the most liberal of all these *soi-disant* liberals can gainsay, if he be a Christian? What is there in it that can be fairly stigmatized with the name of Puritanism? Does the Bishop say that every thing in the form of relaxation is to be rigidly excluded? He distinctly says the contrary, and only enjoins caution in the use of "innocent recreations." Does he object to those "meditative walks," in which man "looks through nature up to nature's God," which one of his calumniators would infer that he condemns? No such thing: it is riot, excess, idleness, and profligacy, whether in the rich or the poor, that he renounces; stating distinctly that he is "no advocate for a Pharisaical observance of the Christian Sabbath, nor would he interfere with those quiet recreations which different individuals may think fit to allow themselves, provided that no offence be committed against public decorum, nor any shock given to that public opinion of the sanctity of the Lord's-day, which is a chief security for the continuance of religion amongst us." (See p. 31.) After such an open and candid avowal, is it not most base and ungenerous to twist and distort a meaning so plainly expressed; and in order to give vent to a pitiful ebullition of spleen, first to misrepresent and then to vituperate his honest endeavours in the cause of morality and religion? Let but one half of those who have blamed the Address on trust, but read it through with attention, and we will defy them to form any other opinion than that it is not the sour effusion of a narrow-minded bigotry, which its calumniators would represent it, but a composition replete with sound and judicious advice, every way worthy a kind and benevolent, but vigilant and uncompromising Christian Bishop.

LITERARY REPORT.

An Appeal on behalf of the Society for Propagating the Gospel in Foreign Parts; addressed to the Clergy and Laity of the Established Church, especially those of the Diocese of Canterbury. By the Rev. J. E. N. MOLESWORTH, Rector of St. Martin and St. Paul's, Canterbury, &c. &c. London: Rivingtons. 1830.

WE have always condemned the policy of the Church Missionary Society, as working great injury to the interests of the better institution, which the pamphlet of Mr. Molesworth so eloquently and so powerfully recommends. And if any thing could strengthen our convictions upon the subject, it would be the perusal of his "Appeal," wherein are demonstrated not only the tendency of the Church Missionary Society to diminish the funds of the Society, whose interests are here advocated, but its actual effects. Our zealous author and consistent Churchman, contends, (and, in our judgment triumphantly,) that

The Society for the Propagation of the Gospel is, in point of antiquity and general ecclesiastical sanction, and the unanimous countenance of the *Episcopal Bench*, DECIDEDLY SUPERIOR; that in usefulness and aptitude, either for the maintenance or for the diffusion of the Gospel;—in the monuments of its success, according to the extent of its resources; and in the judicious and economical application of its funds, it will not shrink from a comparison with any similar society whatsoever; that it has, consequently, at least equal claims upon the zeal and piety of the members of our Church; and that its friends should emulously exert themselves to prevent its occupying a lower place in the public estimation, or a less extensive field of religious usefulness than other institutions, to which it is in no respect inferior.—P. 6, 7.

We sorely detest in all cases, and we utterly abhor in religious associations, *trick* and *cant*, and *delusive* names; and, therefore, we ask upon what principle it is that the Society, to which we have alluded, presume to call themselves "*The Church Mis-*

sionary Society," as if the Church Societies in existence before it, were not missionary, or as if it possessed any claims upon Churchmen, either from its constitution, its discipline, its objects, or its effects, superior to the claims of other associations; when, in point of fact, the very reverse is the truth! And, once more, we avail ourselves of this opportunity of saying, that we have no delight in that cooperation of Dissenters, which the ominous indifference of men miscalls *liberality*; that the CONSCIENTIOUS DISSENTER CANNOT coalesce with conscientious Churchmen; and that a false union with other separatists, for whatever object that is connected with our religious faith, is ever to be deprecated, as tending to lower the guilt of that sin, which God has condemned under the name of schism. But, we forbear to enter more largely upon this subject, having already recorded our sentiments without reserve. See *Christian Remembrancer*, No. 114, June, 1828, and No. 121, January, 1829.

Remarks on the Work of the Rev. Robert Taylor, styled The Diegesis. London: Cadell. 1830. Pp. viii. 52.

IN our number for October last, (see Vol. XI. pp. 604—606) we introduced to the notice of our readers Dr. Pye Smith's Refutation of the pretended Manifesto of the *soi-disant* Christian Evidence Society. Subsequently to the appearance of that masterly tract, Mr. Taylor published a bulky volume, entitled "*Diegesis*," containing, in part at least, a repetition of the objections and mistatements which had been exposed by Dr. Smith, but with some additions. To this portion of Mr. T.'s volume, these "*Remarks*" are designed as a reply. They are necessarily desultory, because that volume is destitute of arrangement. They are, however, not the less valuable, and are highly creditable to the author, who (we understand) is a layman; and as they

discuss one or two topics at length, which Dr. Smith's plan allowed him to treat only with brevity, they will form a useful supplement to his publication.

Protestant Truths and Roman Catholic Errors: a Tale. By the Rev. PLUMPTON WILSON, LL.D London: Longman & Co. 1830. Price 6s.

As defenders of the ark of Protestantism, as protesters against the mongrel admixture of "Roman Catholic errors" with the sacred truths contained within that ark, which it has been our unhappy lot to witness, we should only desert the cause which we have advocated,—so long, because it is, as we believe, the good cause, and so warmly, because we are sincere in our independence and zeal,—if we refused to assign to the unpretending volume before us, that meed of praise which is its due. Any champion for the right deserves respect and esteem; and as Mr. Wilson appears to be an able champion, we give him more—we thank him warmly for what he has done. This tale is a pleasing narrative, and well written; but its object is in itself sufficient to induce us to affix to it the *imprimatur* of such authority as we may exercise in recommending to our readers that which we deem deserving of their notice. It is in reply, or rather as an antidote to a book, entitled, "Protestant Errors and Roman Catholic Truths;" and let those who say that they are in search of truth, and who, though adhering to them, profess to reject "errors," take both sides of the question into the account, and they will no longer so blindly defend what is absurd, and so madly refuse the influence of what is just.

Sermons. By the Rev. STEPHEN POPE, M. A. Curate of St. Mary's, Lambeth, and late Fellow of Emmanuel College, Cambridge. London: Rivingtons. 1830. 12mo. Pp. xi. 177. Price 4s.

EIGHT Sermons on the following highly important subjects form the contents of this little volume:—1. On

treating Sin with Levity, Psal. iv. 2.—2. On Christian Courage, Rom. i. 16.—3. On the Christian Warfare, Mark iii. 34—37.—4. The Narrow Way, Matt. vii. 13, 14.—5. What shall I do to be saved? Acts xvi. 30, 31.—6. Justification by Faith, Rom. v. 1.—7. The Invitation of the Gospel, Matt. xi. 28, 29, 30.—8. On advancing in the Christian Life, Heb. vi. 1.—It will be readily allowed, that these topics embrace a vast field of religious inquiry; and that, if treated with judgment and effect, they afford ample scope for sound pastoral advice, and Christian edification. That they are so treated, we can certify to our readers; and that such an effect will follow their perusal we confidently believe. Many points of doctrine are put in a strong and convincing light, and the practical application of them is urged with a degree of earnest persuasion, which it will not be found easy to resist.

Iconology: or, Emblematic Figures explained; in original Essays, on Moral and Instructive Subjects. By W. PINNOCK, Author of "Pinnock's Catechisms," &c. with Seventy-two Engravings from Ancient Designs. London: Harris. 1830. 12mo. Pp. 420.

THIS is an admirable little book, for the use of younger readers more especially, but by no means ill adapted for the instruction and amusement of children of a larger growth. Its prominent object is to explain and illustrate the numerous representative emblems of sciences, passions, virtues, vices, &c. which before the use of printing, were generally portrayed by certain significant symbols, and are still frequently met with on ancient coins and medals, titles of books, &c. Each description is accompanied by moral precepts, maxims, or anecdotes connected with the subject under illustration, calculated at the same time to improve the heart and inform the mind. The designs throughout are well executed; and the book will, no doubt, become a great favourite with that class of readers for whom it is principally intended.

A SERMON.

TRINITY SUNDAY.

JOHN xii. 48.

He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day.

THE revelations of the Divine nature, which in different parts of the Sacred Writings are given to mankind,—calculated as they are to fill our hearts with wonder, and to elevate our conceptions of that great Being, who “created the heaven and the earth,”—were not intended only to occupy our minds in fruitless contemplation of its excellences, but to admonish us of the duties which such a Being must require from his rational creatures, and to exhort us to be conformed to that perfection, which alone is infinitely blessed, and in our nearest resemblance to which, our own greatest happiness must also consist. Thus, if we be told that “God is a Spirit,” we are instructed, as a consequence of this, that “they that worship him, must worship him in spirit and in truth :” if he be declared to us to be holy, we ourselves are therefore called upon to be “holy in all manner of conversation ; because it is written, Be ye holy, for I am holy.” In the consideration of his omnipresence, we are taught how carefully we ought to walk, “as in the sight of him who is of purer eyes than to behold evil, and cannot look on iniquity :”—in short, wherever the attributes and properties of God are spoken of, they are constantly set forth to us as so many motives and arguments to a life of practical godliness.

Nor is it less apparent that such also is the gracious design of God our heavenly King, in those additional and fuller declarations of himself, which he has been pleased to make to us in the New Testament, and that they are all intended to cooperate in establishing “the words of our Lord Jesus Christ,” and in giving authority and confirmation “to the doctrine which is according to godliness.” It became necessary, if I may be allowed to say so, in the developement of the Christian scheme, that the threefold distinction of persons in the unity of the Divine Essence should be more clearly revealed ; and that the Father, the Son, and the Holy Ghost, should be manifested in the separate offices of love, which they hold in the redemption of the world. “The grace of God, which bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world ; looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” But in vain to fallen man is this salvation offered, in vain this blessed hope is set before his eyes, unless the assistance of the Holy Spirit were promised to our earnest endeavours in fulfilling the conditions ; and the weakness and imperfections of our own righteousness were atoned for by the perfect

obedience and sufficient sacrifice of the Son of God. "The victory which overcometh the world," which alone can place us above its evil affections and temptations, strengthen us in virtue and holiness, and lead us confidently on in the pursuit of our heavenly reward, this victory, "even our faith," my brethren, must be built upon the firm assurance, that, by the Gospel, we are called to be partakers of the most glorious privileges,—privileges to which, through our own exertions and merits, we must ever have remained strangers; but, in our humble and pious endeavours to lay hold of which, we have the encouraging cooperation of "the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost,"—of those three Divine Persons, into the confession and belief of whom, we are all of us required to be baptized. And, that the Catholic doctrine of the Trinity is thus practically connected with those fundamental articles of our religion, on the supposition of the falseness of which, "then is our preaching vain, and your faith is also vain, ye are yet in your sins:"—that, I say, there is this intimate connexion between them, may be shown, among other arguments, from the conduct of those vain impugnors of this sacred mystery, who, unable to reconcile their opinions on this subject with the belief of the other great and distinguishing doctrines of Christianity with impious consistency to themselves, have at once abolished from their creed all those tenets of hope, and joy, and consolation, on which the consciences of the faithful rest in devout and thankful adoration. They have stripped the Christian religion of all that can distinguish it as a dispensation of mercy; and, whilst they acknowledge, that a purer system of morals is inculcated upon, and will be exacted from, the followers of Jesus, they leave mankind to struggle against the same natural indisposition and unfitness to what is right, and unprovided with any new encouragements to virtue. In order to effect this, to what expedients have they not been driven? The authority of the Bible itself is depreciated; the inspiration of it in many parts is absolutely denied;* and the general fallibility of its writers is openly and unblushingly asserted. By a method of interpretation, at once most uncritical and false,—with the denial of the Divinity of Christ, the *virtue* of his sacrifice and atonement is at the same time disavowed: the disbelief in the Personality of the Holy Ghost has led, as a necessary consequence, to the rejection of the doctrines of spiritual regeneration and sanctification. The system of Christianity, as represented in the Socinian's creed, is Judaism without its ritual,—destitute alike both of the "shadow" and of the substance of those "good things," which alone can "make the comers thereunto perfect."

"But ye have not so learned Christ." Convinced, that the Divine nature is incomprehensible by the human mind, ye expect not to understand the Deity in his word, any more than in his works. In any revelation of himself, and of his dealings with mankind, you are prepared for somewhat that is mysterious; persuaded, that on these subjects, the clearness of your conceptions is rather an evidence of error; and that, like Moses, though God has taken away his hand

* Mr. Belsham's Review of Mr. Wilberforce's Treatise.

from before thine eyes, thou "shalt see but his back parts; but that his face shall not be seen." Under these impressions, and in the spirit of humble inquiry, ye "search" that holy volume, wherein "ye think ye have eternal life;" and, as you read with reverence, you receive with faith. 'Tis there you find, what your own perception of yourself serves only to confirm, the defection of man from his Creator: you learn the natural curse which followed it: you discover the gracious restoration which is offered. Here, then, are you brought "to the acknowledgment of the mystery of God, and of the Father, and of Christ;"—"the most holy Trinity is represented as cooperating to the salvation of believers."* "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That eternal Son, "who, being in the form of God, thought it not robbery to be equal with God, was made in the likeness of men, and became obedient unto death, even the death of the cross," that he might obtain remission of sins for "all them that truly repent, and unfeignedly believe his holy Gospel." "And, leaving the earth himself, he sends down to us *another Comforter, which is the Holy Ghost, to abide with us for ever; to guide us into all truth; to help our infirmities, and to bear witness with our spirit, that we are the children of God.*"† Nor is this all. "If ye know these things, happy are ye, if you do," according to your knowledge. Do what? Is not the grace of God sufficient for us:—whereto shall our own works profit us? The Apostle has answered these objections: "Shall we continue in sin," says he, "that grace may abound? God forbid!" And, again, he urgeth this very argument to the Philippians,—*"Work out your own salvation with fear and trembling,"*—and why?—"for it is God that worketh in you both to will and to do of his good pleasure." God cannot cooperate with evil. Though "from him all holy desires, all good counsels, and all just works do proceed;" yet, if we are not careful to second and to cherish, earnestly and unremittingly to cherish, his gracious designs for us;—if our affections, our deliberations, and our actions, are not sincerely directed to him and to his goodness, we "grieve the Holy Spirit of God," who, if we continue to resist him, will abandon his temple with us.

It is certain, that, "without holiness, no man shall see the Lord." And, indeed, could we, nevertheless, enter the heavenly habitations; yet, if we have taken no care to fit ourselves for the enjoyments of that place, where nothing impure shall dwell,—if we have not mortified our sinful nature, and habituated ourselves to the relish of those things, in which God and god-like beings delight,—we might as well expect the jaundiced eye to be captivated with the beauty of colours, or the vitiated palate to be pleased with the delicacies of taste, as that there should be "joy in heaven" for us. This world is a preparation for the next. The business of heaven is to be learned on earth. That business is, the proper employment of the faculties with which God has endowed us. But we are a fallen race. Such, however, is the mercy and love of our heavenly Father, that he is "not willing that

* Ogden's Sermons.

† Dr. Ogden.

any should perish,"—that we should be everlastingly banished from the happiness of which we were once made capable; and, therefore, in compassion to our infirmities, he has condescended himself to be our teacher, our guide, and our helper. "The obedience which we thus perform by God's help, will be rewarded by his bounty, as if it were all our own."*—"An inheritance, incorruptible and undefiled, and that fadeth not away, is reserved in heaven for us."

But, on the other hand,—and this is an awful consideration,—as the rewards and encouragements proposed in the Gospel exceed all that we can ask or think,—so, unless "the goodness of God lead us to repentance," the punishment denounced is proportionably alarming: God will give us over to a reprobate mind, and we shall finally be "cast, both body and soul, into hell, where the worm dieth not, and the fire is not quenched." "The goodness and love even of God himself, become to the incorrigible and obstinate,"—incorrigible and obstinate in disbelief as well as in impiety,—"only the foundation of fear and danger.† Every blessing he hath bestowed or offered; the regeneration of baptism, the communion of the body and blood of Christ, the love of God, the gift of his dear Son, the mission of his Holy Spirit, and the everlasting habitations prepared in heaven, if we refuse to hear, now when they call us to amendment, hereafter will rise up against us and condemn us."‡

My brethren, there is but one "conclusion to the whole matter;" and I "exhort you, that ye earnestly contend for" this faith, which, notwithstanding all the gainsaying of our adversaries, has been proved by unanswered, and, I will venture to add, by unanswerable arguments, to be "the faith which was once delivered unto the saints." We see how full it is of comfort and encouragement: we know that it is peculiarly a doctrine according to godliness. There is a dangerous maxim in the world,—one which, although it has been long propounded, seems likely, through the false liberality of the present age, to be more readily and unreservedly accepted as a rule. It is to be found in the pages of one of our most popular poets,—if indeed the vulgar interpretation have not perverted his meaning,—and goes to the assertion, that "modes of faith" are subjects only of inferior regard, unworthy the contentions of wise men, provided our external conduct, as it stands in relation to the world, be conformable to decency and the moral rules of right. What else is this, however, but to deny the connexion betwixt principle and practice, the influence of faith on action;—to declare that God seeth as man seeth, and, that the good tree may bring forth evil fruit, and the corrupt tree good fruit!

The Church of England retains the Athanasian creed. She is accused of a breach of charity for so doing. It were sufficient to reply to this, that religion knows nothing of the accommodating maxim of worldly convenience,—"that the truth is not to be spoken at all times." But we may deny the charge. We may assert, on the contrary, that charity itself compels us to hold out to the ignorant and unwary, a light, by which they may be enabled to discern the

* Dr. Ogden.

† See Mark xvi. 16, and John iii. 18.

‡ Dr. Ogden.

path of truth:—to set before them a digest of Christian doctrine,* drawn from the Scriptures themselves, by which they may readily “examine themselves, whether they be in the faith.” Let them not think this of little consequence! If the confession of the doctrine of the Trinity be so intimately connected, as I have endeavoured to show it to be, with all the other distinguishing Articles of our religion: if our faith in general have the relation, which we are told it has, with the due sanctity of our lives and conversation, let them not think it superfluous to make this examination frequently. I say, by the Holy Scriptures themselves, if they have full opportunity and ability to do so: if not, by this “form of sound words,” which the Church has provided. “For, if we sin wilfully,”—if we fall away from the faith through want of care and circumspection—“after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?”†—“He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.”

J. L.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. V.

(Continued from p. 301.)

CLEMENT OF ROME.

Κλήμητος, τοῦ ἀληθοῦς κλήμτος τοῦ ἀμπέλου Χριστοῦ, δι’ οὗ ἡμῖν ὁ τῆς διδασκαλίας βότρυς περικάσας, γλεῦκος εὐσεβείας καὶ σωτηρίας ἐστάλαξεν.—*Clem. Mart. Mirac. ap. Sim. Metaph. §. 2.*

WE come now to the occasion and scope of St. Clement's first epistle, of which the genuineness has been sufficiently established. The errors and dissensions which had formerly divided the Church of Corinth, yielded, for a time, to the advice of St. Paul; but they seem rather to have been checked in their progress by the authority of the Apostle than radically and permanently subdued. His death was the signal for renewed divisions; and about thirty-six years from the date of his epistles, the Corinthians found it expedient to apply to the

* “For albeit, conflict with Arians brought forth the occasion of writing that creed, which long after was made a part of the Church Liturgy,—yet cause sufficient there is why it should remain in use,—as a most divine explication of the chiefest Articles of our Christian belief.”—HOOKER'S *Eccles. Pol.* Book V. § 42. Read to the end of the Section.

† Heb. x. 26—29. Compare vi. 4—6.

Church of Rome for advice, in relation to the difficulties with which they were surrounded. At the time when this communication was received, the Roman Christians were themselves involved in a fiery trial of persecution; but as soon as this had subsided, Clement, in the name of the Church, of which God had made him overseer, sent them the letter now under review. The nature of the schisms in which it originated may readily be gathered from its contents; and they bear so close an analogy to those which St. Paul was called upon to reconcile, that we are not surprised to find an occasional reference to his Canonical Epistles, and a great similarity in many of the precepts which each writer respectively enjoined.

It appears, then, that certain unauthorized persons had thrust themselves into the office of the ministry, and, by an ostentatious display of pretended zeal, had seduced many from their ecclesiastical allegiance, and kindled strifes and animosities among the brethren. They seem also to have set on foot some false notions respecting the resurrection; or rather, perhaps, to have denied the doctrine altogether. Clement commences his epistle by reminding them, in terms of commendation, of their unanimity and christian charity before the present divisions appeared among them, (Sect. 1, 2,) and, tracing the origin of their schisms to a spirit of jealousy and envy, (3) produces a variety of examples, from the Old Testament, and from the early history of the Church, of the pernicious effects of such a spirit, (4, 5, 6.) He then exhorts them to desist immediately from their religious contentions; he entreats them to turn to God with all contrition and humility of heart; he sets before them the fruits of obedience, and the efficacy of repentance, in the examples of devout and holy men of all ages; he points to the deep humiliation of Christ himself, and intimates that even the order and harmony of the natural world should read them a lesson of obedience, and prevail with them "to keep the unity of the Spirit in the bond of peace." (7—21.) He warns them, moreover, that their humility and obedience must proceed from a principle of faith in Christ, (22, 23,) and then adverts to the blessed hope of a resurrection of the dead, of which Christ had become the first-fruits, and the possibility of which he illustrates by analogous phenomena in the natural world; such as the succession of day and night, the growth of seeds, and the reproduction of the Phoenix. (24—26.) Having this hope, therefore, he entreats them to hold fast to him who is faithful in his promises, and not to forfeit the blessing of eternal life by contention and disobedience. (27—37.) He again exhorts them to unity, and mutual forbearance, and to a due performance of their services to God at their appointed seasons, and through the ministration of those persons who had been set apart for that purpose. (38—41.) Certain orders of ministers, he observes, were instituted by the Apostles, at Christ's command, and after the example of Moses, for the service and regulation of the Church; and he reprobates, with just indignation, the presumptuous wickedness of those who had endeavoured to displace the authorized pastors of the flocks, by kindling strifes, and raising seditions among them. (42—44.) In drawing his epistle to a close, he reminds them of the admonitions which St. Paul had formerly addressed to them; recom-

mends the duty of Prayer, in order to the re-establishment of mutual charity and goodwill; sets before them the examples of Moses, and others of eminent piety, to lead them to repentance and humiliation; commits them to the mercy of God; and hopes that a beneficial effect may be produced by means of his epistle. (45—60.)

The style of the epistle is simple and easy. It is written in a tone of mild, yet persuasive exhortation; occasionally breaking forth into a strain of holy eloquence, and devout admiration of the goodness of God. We quote at length a beautiful eulogy on Charity, which bears, in some respects, a close resemblance to that of St. Paul in 1 Cor. xiii.

Ὁ ἔχων ἀγάπην ἐν Χριστῷ, τηρησάτω τὰ τοῦ Χριστοῦ παραγγέλματα. Τὸν δεσμὸν τῆς ἀγάπης τοῦ Θεοῦ, τίς ἔνναι ἐξηγήσασθαι; τὸ μεγαλειὸν τῆς καλλονῆς αὐτοῦ, τίς ἄρκει, ὡς ἔδει, εἰπεῖν; τὸ ὕψος εἰς ὃ ἀνάγει ἡ ἀγάπη, ἀνεκδήγητόν ἐστιν. Ἀγάπη κολλᾷ ἡμᾶς τῷ Θεῷ, ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν· ἡ ἀγάπη πάντα ἀνέχεται, πάντα μακροθυμεῖ· οὐδὲν βάνανυσον ἐν ἀγάπῃ, οὐδὲν ὑπερήφανον· ἀγάπη σχίσμα οὐκ ἔχει, ἀγάπη οὐ στασιάζει, ἀγάπη πάντα ποιεῖ ἐν ὁμονοίᾳ· ἐν ἀγάπῃ ἐτελειώθησαν πάντες οἱ ἐκλεκτοὶ τοῦ Θεοῦ· εἶχα ἀγάπης οὐδὲν εὐάρεστόν ἐστιν τῷ Θεῷ· ἐν ἀγάπῃ προσελάβετο ἡμᾶς ὁ δεσπότης· διὰ τὴν ἀγάπην ἦν ἔσχεν πρὸς ἡμᾶς, τὸ αἷμα αὐτοῦ ἔδωκεν ὑπὲρ ἡμῶν ὁ Χριστὸς ὁ κύριος ἡμῶν, ἐν θελήματι Θεοῦ, καὶ τὴν σάρκα ὑπὲρ τῆς σαρκὸς ἡμῶν, καὶ τὴν ψυχὴν ὑπὲρ τῶν ψυχῶν ἡμῶν. Ὅρατε ἀγαπητοί, πῶς μέγα καὶ θαυμαστόν ἐστιν ἡ ἀγάπη, καὶ τῆς τελειώτητος αὐτῆς οὐκ ἔστιν ἐξήγησις. Τίς ἱκανὸς ἐν αὐτῇ εὐρεθῆναι, εἰ μὴ οὓς ἂν καταξιώσῃ ὁ Θεός; εὐχόμεθα οὖν καὶ αἰτώμεθα εἶναι ἀξιους αὐτοῦ, ἵνα ἐν ἀγάπῃ ζῶμεν, εἶχα προσκλίσεως ἀνθρωπίνης, ἅμωμοι. Αἱ γενεαὶ πᾶσαι ἀπὸ Ἀδάμ ἕως τῆσδε ἡμέρας παρήλθον, ἀλλ' οἱ ἐν ἀγάπῃ τελειωθέντες, κατὰ τὴν τοῦ Χριστοῦ χάριν, ἔχουσιν χώραν εὐσεβῶν· οἱ φανερωθήσονται ἐν τῇ ἐπισκοπῇ τῆς βασιλείας τοῦ Χριστοῦ. Γέγραπται γάρ· Εἰσελθε εἰς τὰ ταμεῖα μικρὸν ὕσον ὄδον, ἕως οὗ παρέλθῃ ἡ ὁργὴ καὶ θυμὸς μου. Καὶ μνησθήσομαι ἡμέρας ἀγαθῆς, καὶ ἀναστήσω ὑμᾶς ἐκ τῶν σκῶν ὑμῶν. Μακάριοι ἐσμεν, ἀγαπητοί, εἰ προστάγματα τοῦ Θεοῦ ἐποιούμεεν ἐν ὁμονοίᾳ ἀγάπης, εἰς τὸ ἀφεθῆναι ἡμῖν, δι' ἀγάπης, τὰς ἁμαρτίας ἡμῶν. Γέγραπται γάρ· Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. Μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσθαι κύριος ἁμαρτίαν, οὐδέ ἐστιν ἐν τῷ στόματι αὐτοῦ ὄλος. Οὗτος ὁ μακαρισμὸς ἐγένετο ἐπὶ τοὺς ἐκλελεγμένους ὑπὸ τοῦ Θεοῦ, διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. (Sect. 49, 50.)

We have already had occasion to notice the observation of Photius, that Clement does not speak with becoming reverence of the person of Christ. Whitby, also, in his reply to Waterland, maintains that he “never calls him God.” In direct opposition to these charges it will be found that the epistle to the Corinthians contains many express testimonies to the divinity of our Lord. In chap. xvi. he speaks of his humiliation, which consisted in laying aside his divine nature, in terms

which strongly remind us of the words of St. Paul, in Phil. ii. 7;—in chap. xxxii. the expression that “Christ came of Abraham *according to the flesh*,” implies, that he had another nature beside that according to the flesh, (comp. Rom. i. 3. ix. 5);—and in chap. xxxvi. his pre-existence is distinctly asserted, and that it was one of celestial splendour, superior to that of the angels. See Heb. i. 3. To set the matter, however, beyond all doubt, the name of God is unequivocally applied to him in chap. ii. in connexion with his sufferings. Πάντες τε ἐταπεινοφρονεῖτε, μὴδὲν ἀλαζονεύμενοι, ὑποτασσόμενοι μᾶλλον ἢ ὑποτάσσοντες, μᾶλλον διδόντες ἢ λαμβανόντες τοῖς ἐφοδίοις τοῦ Θεοῦ ἀρκούμενοι, καὶ προσέχοντες τοὺς λόγους αὐτοῦ ἐπιμελῶς· ἐστερνισμένοι ᾗτε τοῖς σπλάγχνοις, καὶ τὰ παθήματα αὐτοῦ ἦν πρὸ ὀφθαλμῶν ὑμῶν.

Among all the remains of Christian Antiquity, we have not perhaps a more satisfactory refutation of the Romanist claims to ecclesiastical supremacy than the silence of Clement on the subject. His epistle exhibits no assumed superiority over the Church at Corinth. He does not even write in his own name, but addresses them as the representative of the Church of Rome, and writes in a tone of persuasion, earnest indeed, but totally devoid of authority. If the See of Rome, then, had laid claim to any such pretensions, in the early ages of the Gospel, as those which she asserts at the present day,—upon what principle can the silence of Clement respecting them be accounted for? Surely he had the same right to exercise authority over the Church of Corinth, as his successors in the Papal chair have possessed in similar cases. Why, then, do we not meet with penances and excommunications, instead of meek entreaties and brotherly advice?

The epistle of Clement is also applicable to the case of those who reject the ministry of their lawfully appointed teachers, and affords decisive testimony against self-appointment to any ministerial function. “Christ,” says he, “was sent from God, and the Apostles by Christ. Both were sent (εὐτάκτως) by proper appointments; and the Apostles, preaching through countries and cities, appointed the first-fruits of their conversions to be Bishops and Deacons (ἐπισκοποὺς καὶ διακόνους) over believers, having first proved them by the Spirit.” (§. 42.) A few sentences onward he speaks of Presbyters, so that in his time there were evidently three orders of the ministry, corresponding with the Bishops, Priests, and Deacons of our own communion. On this subject, however, we shall have to speak more at large when we come to the Fathers of the third century.

From the striking similarity between many sentiments contained in Clement's epistle and that of St. Paul to the Hebrews, an opinion prevailed in very early times, that the latter was written originally in Hebrew, and translated by Clement into Greek. Clement of Alexandria, Jerome, and Eusebius, are among the supporters of this hypothesis; but all the other ancient Fathers, who have mentioned the subject, speak of the Greek as the original work; and as no copy of the Hebrew was ever known to exist, there can be no question that this is the correct opinion. Besides the Epistle to the Corinthians, however, which is undoubtedly genuine, some other writings have been attributed to this Father, which are still extant. In the first

place, we have a fragment of a second epistle, or, as some suppose, of a discourse or sermon, which has sometimes been looked upon as genuine. It is, however, expressly rejected by Photius as spurious. Dionysius, Bishop of Corinth in the second century, mentions but one epistle of Clement; Clement of Alexandria and Origen, who have quoted the first, take no notice of the second; nor does Irenæus appear to have had any knowledge of it. Hence Lardner, after Grabe, refers it, with great probability, to the middle of the third century.

The *Apostolic Canons, Constitutions, and Recognitions*; the *Clementine Homilies*; the *Acts of Peter*; and the *Epistle to James*, the Lord's brother,—all of which have been reckoned among the reputed works of Clement,—have been long justly discarded as spurious. In addition to these, *Two Epistles to Virgins*, supposed to have been written in Syriac, were published by Wetstein, in 1752, with a Latin translation. But their genuineness was ably refuted by Lardner, and the controversy which ensued completely proved them to be spurious.

The *editio princeps* of Clement of Rome was printed at Oxford in 1633; the second edition appeared in 1677; and in 1718, an octavo edition, at Cambridge, under the superintendence of Dr. Wotton. The *Patres Apostolici* of Cotelierus embraces all the works attributed to Clement, both genuine and spurious; and there is a good critical edition of the Epistles, which was published by Eberth, at Fudda, in 1780. Clement, Ignatius, and Polycarp, were published together in a single volume by Ittigius, at Leipsic, in 1699; and, by Frey, at Basle, in 1742.

The RUBRICK of the CHURCH OF ENGLAND, examined and considered; and its USE and OBSERVANCE most earnestly recommended to all its Members, according to the intent and meaning of it. By THOMAS COLLIS, D. D. of Magd. Coll. Oxon. London, 1737.

(Concluded from p. 307.)

The Order for the Visitation of the Sick.

IF the Ministers visit the sick without notice given, they may chance to do it at an improper time. Whenever they have word brought them, that the sick person can best and most conveniently join in prayer, then the Minister coming into the sick man's house, shall say:—

Here shall the sick man be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. So that special confession is not required, as necessary; but they are to be moved to it, when they feel their consciences troubled with any weighty matter. After which confession the Priest shall absolve him (if he humbly and heartily desire it) after this sort:—

The Communion of the Sick.

The Curate shall have timely notice, when the sick person is desirous to receive the Communion at home, signifying also how many there are

to communicate with him, (which shall be three, or two at least,) and having, &c.

But if any man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the sacrament of Christ's body and blood, the Curate shall instruct him, "That if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably, to his soul's health, although he do not receive the Sacrament with his mouth."

In the time of the plague, sweat, or such like contagious times of sickness or diseases, when none of the parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister only may communicate with him.

If we look into David Lloyd's memoirs of the lives, actions, sufferings, and death of those noble, reverend, excellent personages that suffered, &c. we shall find in his life of Dr. Richard Holdsworth, that the plague in 1625, when he first came to Broad-street, could not drive him from his dear flock, though another murrain (heresies and schisms) in 1640, among the flock itself, did.

In his life of Dr. Henry Hammond, amongst the many instances of that great man's condescension, he gives this. "One in the voisinage (neighbourhood), mortally sick of the small-pox, then fatal to most of the Doctor's complexion, desired the Doctor to come to him; he makes no more ado, when satisfied that the party was so sensible as to be capable of his instructions, assuring those that were fearful of him, that he should be as much in God's hands in the sick man's chamber as in his own."—P. 396.

In that of Dr. Thomas Morton, Bishop of Duresm, he has this paragraph, page 437:—"Anno 1602, began the great plague at York, at which time he carried himself with much perdicall charity; for the poor being removed to the pest-house, he made it his frequent use to visit them with food both for their bodies and souls; his chief errand was to comfort them, pray for them and with them; and, to make his coming more acceptable, he carried with him a sack of provisions usually, for them that wanted it; and because he would not have any body to run any hazard thereby but himself, he seldom suffered any of his servants to come near him, but saddled and unsaddled his own horse, and had a private door made on purpose into his house and chamber."

When a present Right Rev. Father of our Church was chaplain to the factory at Lisbon, he had notice given him that a merchant's lady, who was ill of the small-pox, had a mighty desire to receive the Holy Communion. As he himself never had had them, he hoped he should be excused from waiting upon her; but he soon had word brought him back again, that as he had never had them, she must even apply

herself to a priest of the Church of Rome that had. However, upon calling to mind that he had declared his unfeigned assent and consent to the use of all things contained and prescribed in the Book of Common Prayer, he looked upon himself, upon special request of the diseased, to be under an obligation of going and communicating with her.

These are very illustrious instances, no doubt, of a steadfast dependence upon God, and a firm trust in him. Neither can such a religious gallantry and greatness of soul as theirs be said to be very far from the answer that Pompey gave when he was dissuaded from going upon a public but dangerous expedition: *Necesse est, ut eam, non ut vivam*,—It is necessary for me to sail, but it is not necessary for me to live.

The Order for the Burial of the Dead.

Here is to be noted, that the ensuing office is not to be used for any that die unbaptized, are excommunicate, or have laid violent hands upon themselves.

After an excommunication has been read, the excommunicated persons can neither enjoy spiritual or temporal advantages till the same authority restores them again.

Some have been heard to say that they are not for using this office upon such as have done violence to themselves, though a jury do bring them in *non compos mentis*: they presume them to be too favourable when they insist upon it, that none but a madman would do such a thing,—that no one in his senses would be guilty of such an action. A very ingenious but unfortunate gentleman, who laid violent hands upon himself not long ago, did it with such an uncommon air, that he would not have his friends in the least suspect him that he was, when he shot himself, any way out of order. If juries were less indifferent in their inquiries, and persons that make away with themselves were a little oftener brought in guilty, so that their goods and chattels were now and then forfeited, and they were oftener laid in the highway with a stake through their bodies, it might, in some measure, perhaps, be a means of our not having so many self-murders as we have. But though there are so many that destroy themselves, and so few brought in *compos mentis*, be the circumstances what they will: yet no minister can deny the performance of this office: since, as they were brought in as deprived of their reason, they cannot then contract any guilt, the fact itself not being then allowed to be so.

When they come to the grave, while the corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing.

The persons that are employed to get the corpse ready to be laid into the earth, are not to stay, before they do it, till the sentences are ended; but they should be making it ready whilst they are in reading, that the company may be kept there as little a while as conveniently they can.

No man was allowed to be buried in a church formerly, unless it were known that he had so pleased God in his life-time as to be worthy of such a burying-place. Dr. Joseph Hall, the pious and learned bishop of Norwich, by will, was buried in Higham church-yard, as not thinking the church a fit repository for the dead bones of the greatest saints. Dr. Robert Wood was buried in St. Michael's Church, Dublin, notwithstanding that he desired to be buried in the church-yard where he should happen to die; thinking that churches were less wholesome for corpses being buried in them. The Rev. and very worthy Dr. Lancelot Addison, Dean of Lichfield, and father to the Honourable Joseph Addison, Esq., particularly ordered to be buried in the church-yard. A late very worthy Bishop of London did the same: and formerly, Swithin, bishop of Winchester, would not be buried within the church, as the bishops then generally were, but in the church-yard. But families get every day more and more into the church; paying the minister for breaking up his freehold, and the parish for repairing the pavement. But the money for that being received immediately, and the ground not sinking in some time, this is frequently neglected; so that it seems to be the most effectual way, to prevent the unevenness of the church, to oblige them to arch over all the graves that are made there.

The Thanksgiving of Women after Childbirth, commonly called the Churching of Women.

The woman, at the usual time after her delivery, shall come into the church, decently apparelled, and there shall kneel down in some convenient place, as has been accustomed, or as the Ordinary shall direct: and then the Priest shall say unto her.

Here could be no limitation of the time: some are able to come sooner than a month; others, for want of health, are forced to stay longer; but no matter how long, rather than the office should ever be performed in their own houses. Neither is there any time mentioned when this office shall be performed. Bishop Sparrow, published by Downes, says, page 232, That it was to be used or done betwixt the first and second service, as he had learnt by some bishops' inquiries at their visitations. The reason, says he, perhaps is, because by this means it is no interruption of either of those offices.

The Church has made this a distinct office, and, as such, it may be intended by it that it should be performed before the service; as it has added here the doxology to the Lord's Prayer; that the person may have given thanks before she partakes of any part of the public prayers.

By these words, *You shall therefore give hearty thanks unto God and say*, the woman is to repeat the Psalm after the minister, as it is properly applicable to her alone.

A Commination, or denouncing of God's anger and judgments against sinners, &c.

After Morning Prayer, the Litany ended, according to the accustomed manner, *the Priest shall, in the reading pew or pulpit, say.*

The Gratia Domini is used before the Commination begins.

When the Minister comes to *Cursed is the man that maketh, &c.* the congregation do no more than affirm that the wrath of God will fall upon such as are guilty of the crimes there mentioned. For he that says *Amen*, does not signify his desire that the thing may be so, as he does when he says amen to a prayer; but only signifies his assent to what is affirmed, as in the creeds, as has been observed before.

Then shall they all kneel upon their knees, and the Priest and Clerk, kneeling, (in the place where they are accustomed to say the Litany) shall say this Psalm.

This Psalm is *not read alternately*, but the people join the minister and say it *with him*; as, just after, they are ordered to say this that followeth, *after* the minister, and not to say it *with* him.

There had nothing been said on the Government forms of prayer, had not the following direction caused a certain Wiltshire friend to think that if the thirtieth of January should happen to fall on a Sunday, the form was to be used upon the Sunday, and the fast kept the next day following:—*If this day shall happen to be Sunday, this Form of Prayer shall be used, and the fast kept the next following.*

That the words *form* and *used*, *fast* and *kept* relate to the *same* day, may be easily seen by the Act of Parliament, which establishes the observation of this day, and upon which this order is grounded:—

“And for the better vindication of ourselves to posterity, and as a lasting monument of an otherwise inexpressible detestation and abhorrence of this villanous and abominable fact, we do further beseech your most excellent Majesty, by and with the advice and consent of the Lords and Commons in this present Parliament assembled, That every thirtieth of January, unless it falls out to be upon the Lord’s-day, and then the next day following, shall be ever hereafter set apart to be kept and observed in all the churches and chapels of these your Majesty’s kingdoms of England and Ireland, as an Anniversary of fasting and humiliation; to implore the mercy of God, that neither the guilt of that sacred and innocent blood, nor those other sins, by which God was provoked to deliver up both us and our king into the hands of unreasonable men, may at any time hereafter be visited on us or our posterity.”

BRITISH REFORMATION SOCIETY.

As many of our readers may not have the opportunity of seeing the *Wolverhampton Chronicle*, in which the following sensible Letters, on the “British Reformation Society,” have lately been published; we think they will be gratified by their insertion in our Miscellany. They will thus be put in possession of the claims of a Society, which is so liberal in its character, as to injure that alone which it ought strenuously to cherish. They are written by the Rev. C. Girdlestone, Vicar of Sedgley.

LETTER I.

To the Editor of the Wolverhampton Chronicle.

SIR,—Seeing, by your last week's paper, that a deputation of the Reformation Society, as it calls itself, has excited great attention in this town and neighbourhood, I beg to offer to your readers the following considerations on the subject:—

1. That this society is common to Dissenters and Methodists, with members of the Church.

2. That the tracts which it circulates, and the speeches which its advocates put forth, are necessarily accommodated to this mixture of heterogeneous religionists, who, agreeing as to *from what* they would convert members of the Church of Rome, cannot agree as to *what* they would convert them *to*.

3. That the fundamental objection amongst members of that Church to any departure from their ancient faith, is their apprehension of the sin of schism; and that, therefore, a society, on whose proceedings indifference to that sin is most legibly inscribed, is least of all likely to succeed in their conversion.

4. That the Church of England, having made no wider departure from the Church of Rome, than was necessary towards its purifying from deadly error, and the restoration of its doctrine and discipline to the primitive model, stands on vantage ground, compared with other Protestants in this realm, with respect to the conversion of the Romanist, which it is deeply responsible for maintaining, and which its members cannot relinquish without sinfully sacrificing, as far as their influence extends, the most promising of all methods to bring their fellow-creatures to the knowledge of the truth.

5. That public religious disputations, such as this society promotes, though likely enough to interest and amuse a large company of promiscuous hearers, and to display the volubility of itinerant advocates, practised in daily debating on a few selected topics, against the successive champions whom they may thus easily confute, are a manifest profanation of the sacred subject, and an obviously unfair advantage taken over those whose feelings are by such treatment more like to be embittered, than their understanding convinced, or their conscience touched.

6. That the Clergy, in lending their Churches, as they have done in this neighbourhood, to meetings of so equivocal a character, have been unmindful of the trust reposed in them, and have degraded in the eyes of the people, buildings which, being consecrated to the worship of God, they have no right to make the theatres of controversial declamation.

7. That by adopting, as was done in this town, the alternative of meeting in a chapel of Dissenters, they manifest an indifference to the frequenting of such buildings, sanction the false notion, that the Ministers of the Gospel have no title to the respect and attendance of their flocks, besides their own personal character, and weaken, in the minds of their own congregations, that reverence due to their holy office, which it is presumed they can, in many cases, ill afford to relinquish.

8. That instead of measures so objectionable as these, and so peculiarly unsuitable to the attainment of their professed object, it is desirable to convince members of the Church of Rome, that they may renounce the dangerous errors of their creed, without necessarily giving up their membership to the true catholic church of Christ, or those spiritual privileges and religious consolations, which, in the ordinances of such a church, they have been accustomed to expect; that the church into which we invite them, being, indeed, more primitive, more ancient, more catholic than their own, recognizes, no less fully than theirs, every sentence of Scripture, in which the sin of schism is denounced, acknowledges no less deeply its opposition to the will of Christ so anxiously expressed, deplors no less sorrowfully its prevalence in our own country, and guards no less diligently against its encroachment in our own christian community.

9. That ere we can hope effectually to reform others, we must, in these and many other respects, reform ourselves, and not attempt, with the breath of idle declamation, to shake the roots of our neighbours' faith, whilst our own bears notoriously so little fruit of unity and concord with each other, or of temperance, soberness, and chastity, humanity and common honesty in ourselves.

To the force of these considerations, no name can add much weight, and my own none; I should prefer, therefore, not to have it published: but out of respect to the just suspicion in which anonymous communications are commonly held, I enclose it, with the assurance that you are welcome to mention it to any one who takes the trouble to inquire after

Your obedient servant,

MODERATOR.

LETTER II.

SIR,—Nothing can be further from my intention than a protracted controversy with the several correspondents who have noticed my former letter; but to prove that I am not insensible to the courtesy of their remarks, I offer to each in answer a single sentence:—

"Omicron" is mistaken in saying that I challenge, for our Establishment exclusively, "the title of the true Catholic Church;" he should be aware, also, that there are more points at issue between Protestants, one with another, than "matters of discipline, ceremony, and church government," and that an outward union upon "the principle of a common interest," whilst it tends not to make them more of one mind within, is no approach whatever to the unity so affectionately recommended by the founder of our faith.

To the "Layman" I would observe, that our having hitherto neglected the "vantage ground" of the Church, is no sufficient reason that we should now abandon it; and that, judging from experience, in the case he alludes to, the friends of the Reformation Society, rather than its opponents, run risk of becoming converts to Popery; for which this short reason may be assigned, that a mind once persuaded of the infallibility of private judgment, may the more readily admit the infallibility of Popes and Councils.

Mr. Roaf, whose candour of expression is entitled to my best acknowledgments, needs only to consider seriously this one manifest

truth;—that separation from outward church communion, for the “*non-essential* parts of Christian discipline and practice,” whether it be schism or no, is wanton, wilful, and sinful, precisely in proportion as these are *non-essential*.

It is because the points at issue are *essential* that we are justified in our separation from the corrupt Church of “Reflector;” whom I refer to “historical facts” for proof, that the Reformed Church,—if, at least, we are to judge by doctrine, discipline, and practice,—is more akin to the primitive model than the modern Church of Rome; and that the latter, though claiming to be infallible, has been distracted by religious feuds and animosities, far more wide, more numerous, and more scandalous, than ours, which makes no such pretence.

And now, Sir, without entering, in your columns, on any single point of doctrinal controversy, permit me to complete the subject I have in hand, by a brief statement of the right method in which Protestants should uphold the one true faith, and win from the error of their way the victims of Papal superstition. I have already urged the fundamental importance of proving ourselves to be lovers of unity,—of marking and avoiding them which cause divisions amongst us,—of valuing and maintaining our prescribed communion with all who have, in all ages and in all lands, “contended earnestly for the faith which was once delivered to the saints.” These duties we must, I say, convince Romanists that the Church into which we invite them recognises no less fully, but upholds far more faithfully, as well as far more charitably, than their own. We must offer them, in the ministrations of our Clergy, a resource on which they may rely, with less of blind submission, but not with less of genuine humility, than on theirs, not only for visitation in sickness—for conference in doubt—for correction—for instruction in righteousness,—but for that pastoral control in all spiritual concerns which the ambassador of Christ is bound to exercise, and in which his flock should delight to confide. We must be able to point out to them how carefully our Reformers preserved, in the ritual of our religious service, every particular in their own ordinance which could be made available to Christian edification; that no fast or festival—no prayer or assurance of pardon—no ordinance of sacramental efficacy—was omitted, whose suitability for the aid of human frailty is vouched by the stamp of Christ’s own institution and the universal practice of primitive antiquity.

But these things it will not be sufficient to argue from the Articles and Canons of our Church, or from the contents of our authorized Liturgy. The common sense of man prompts him to look for the spirit of our institutions to their practical working—to judge of the religion proposed to his acceptance by the manner in which it operates before his eyes. The member of the Church of Rome who may be seriously, on grounds of conscience, thinking of renouncing the errors of his creed, will naturally, in reference to his main objections, consult, not the written constitution of what our Church should be, but his own daily observation of what it actually is. He will reflect to himself what will be the real change of his condition in points most essential to his habitual peace of mind. If he hope for no warm encouragement in the members of his adopted Church,—if he apprehend them

to be deficient in that lively regard for each other which he looks for amongst brethren of the household of faith,—if he deem the public worship to be conducted in a cold, careless, irreverent manner, and the efficacy of the most edifying Christian ordinances to be dishonoured by their negligent performance,—if he suspect the minister of his parish will take little pains to instruct and guide him, and if he see both minister and flock mixed up in religious proceedings with all classes of their dissenting neighbours,—no wonder that he should feel most reluctant to enter into a community which would thus outrage his most dearly cherished feelings, and deprive him of his habitual sources of religious consolation.

It is not denied but that his feelings are incorrect, his esteem of these means of edification oftentimes unfounded. But it is argued that the Church, as established in these realms, supplies its advocate with scriptural institutions wherewith to meet every one of these Romish prejudices, to correct, and when corrected to satisfy them fully; it is deplored, that the visible conduct of the members of our Church does not, as generally as it might, enable us to appeal in our controversy with Rome, to its actual working in these particulars; and it is contended, that the prevalence of such practice would be the most effectual means of removing in the minds of our fellow-Christians their most deep-rooted objections to the Reformed religion.

Let us then agree to prove the excellency of our faith, by the holiness of our lives; by the more spiritual intercourse between the pastor and the flock, and the more brotherly unity of the flock among themselves; by the more diligent attendance on public worship, and the more enlightened celebration of sacramental ordinances; by the more general practice of family devotion, and the more upright and benevolent discharge of each man's own individual duties. And for the better advancement of pure Christianity both in ourselves and in others, by religious associations, *let us support with enlarged contributions those venerable societies, in connexion with the Church, for the propagation of the gospel, and the promoting of Christian knowledge,* which labour for those ends, both abroad and at home, by missions, by the circulation of the Scriptures, or by the supply of edifying tracts, and which need, under God's blessing, only our more zealous encouragement to insure them tenfold success.

To this sober, earnest, and practical application of the truths we profess and the institutions we have the happiness to enjoy, I invite all true friends of the cause of the Reformation. It demands indeed, on the part of us Protestants, somewhat more zeal and labour in the Clergy, somewhat more humility, self-denial, and devotion in the laity, than an attendance on the display of exciting eloquence or an imaginary sharing in the triumph of public disputations. Such measures may, very likely, have influence either way, with the unstable and unwary, with those who would use religion as the daily draught of spiritual intoxication, or as the deadly drug that pretends to heal on an instant the long-pampered virulence of sin. But if there be they by whom that gift of heaven is valued as the bread of life, who inquire into its purity and genuineness, with the sense that their salvation is at stake, I can never think that such will change their faith

out of deference to the decisions these meetings come to, or will risk in any measure their hope of heaven on the dubious success of theological disputants, strangers perhaps till that hour; and, therefore, unentitled to confidence so entire. No, let us not deceive ourselves; these things cannot be done for us; this victory of truth cannot be achieved by delegated champions encountering on a platform, whilst we sit idle spectators of the combat. Pure are, I believe, their motives, and eager their zeal, as their discretion is questionable, and their weapons unsound; but not, though they had tenfold will and ability, could we ourselves be discharged from our own proper share of this arduous undertaking; and so only may we reasonably expect to win our brethren to the truth of Christ, when we adorn it diligently and uphold it faithfully in our own personal conduct.

I trust I have now shown that it is out of no indifference to the abominations of Rome that I advanced these objections to the Reformation Society. As I stated them plainly, I have been answered temperately, and now reply, to the best of my power, fairly. Aiming at the same end, and seeing, as I think, so much better a way to compass it, I could wish my neighbours to agree with me; and having taken this open method of laying the matter before them, conclude with committing the issue to their attentive consideration.

Your obedient Servant,

MODERATOR.

COLLECT BEFORE SERMON.

MR. EDITOR,—Allow me, through the medium of your valuable pages, to suggest to my brother clergy an occasional variation of those collects commonly used before the sermon, on the principle, as Bishop J. Taylor expresses it, “that the *change*, by consulting with the appetites of fancy, may better entertain the spirit.” I would have them, however, confine themselves to those beautiful and comprehensive collects of our church, as nothing can be better; moreover, they are so diversified in language and sentiment, that one may generally be found peculiarly adapted to the subject of the discourse about to follow. I have adopted this plan of selecting one in accordance with my subject, with pleasure to myself, and, I have reason to believe, with its proper effect upon my hearers; it also gives an opportunity of introducing many of those admirable compositions of our Liturgy, which otherwise are read but once a-year. This hint may appear trivial, Mr. Editor, but I venture to give it on the authority of the divine before alluded to, who says, “It is not imprudent to provide variety of forms of prayer to the same purposes.”

I am Sir, your obedient servant,

E. H.

THEOLOGICAL STUDIES.

No. VIII.—BISHOP LLOYD'S LIST.

[We are particularly happy in being able to lay before our readers the List of Bishop Lloyd. From its lucid arrangement, and minute completeness, the student will find it an invaluable guide in his theological inquiries. The extensive acquaintance which the Bishop possessed with the whole range of theological literature, must render his advice especially worthy of attention and respect.]

1. AFTER carefully reading the BIBLE from Genesis to Nehemiah, with the historical part of Daniel, without Commentators, marking the difficult passages ; to go over it a second time in conjunction with

Sumner's Treatise on the Records of the Creation.	}	For the notice of some remarkable facts.
Graves's Lectures on the four last Books of the Pentateuch.		
Lowman's Rationale of the Ritual of the Hebrew Worship.	}	For the Jewish Ceremony.
First Volume of Spencer de Legibus Hebræorum Ritualibus, et earum Rationibus.		
Jahn's Archæologia Biblica in Epitomen redacta.		
Beausobre's Introduction to the Reading of the Scriptures.		
Warburton's Divine Legation of Moses Demonstrated.	}	For the Jewish Polity.
Lowman's Dissertation on the Civil Government of the Hebrews.		

2. INTRODUCTION to the Reading of the NEW TESTAMENT.

The History of Alexander the Great, in

- Mitford's History of Greece.
- Arrian's History of Alexander's Expedition, by Rooke.

And of the hundred years of Roman History, preceding the Birth of Christ, in

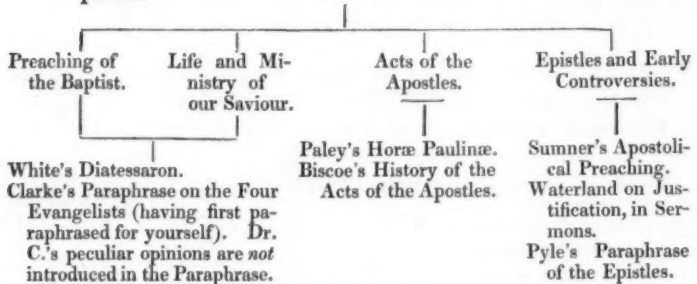
•Hooke's Roman History.	}	For the intermediate History.
The last Books (11 to the end) of Josephus's Antiquities.		
The two Books of Maccabees.		
Tenth Volume of Antient Universal History.		
•Prideaux's Old and New Testaments connected.	}	For the Doctrines of the Jews.
Bp. Van Mildert's Boyle Lectures, in the Appendix.		
Josephus, in the Original.	}	For the Language.
Vetus Testamentum LXX.		

Allix's Reflections on the Books of the Holy Scriptures.
 Bp. Blomfield's Dissertation on the Traditional Knowledge of a Redeemer.

} For the state of Religious Opinions among the Jews, and their Expectations.

3. THE NEW TESTAMENT.

First carefully peruse it in the same manner as the Old, marking the divisions of time, and attending to some leading points.



Critics and Commentators.

Erasmus. Le Clerc.
 Grotii Annotationes in Novum Testamentum.
 Whitby's Commentary on the New Testament.
 Hammond's Commentary on the New Testament.
 Poli Synopsis Criticorum.
 Elsley's Annotations on the Gospels.
 Slade's Annotations on the Epistles.
 Schmidii Novi Testamenti Tameion.
 Schleusneri in Vetus Testamentum Lexicon.
 Schleusneri in Nov. Test. Lexicon.

4. After this careful perusal of the Sacred Volume, it may now be proper to obtain a *connected view* of the DOCTRINES of Christianity : for which purpose,

Scott's Christian Life.
 Clarke's Sermons.
 Archbishop Tillotson's Sermons.

The study of the early Ecclesiastical History may now be undertaken ; having first made ourselves acquainted with the Platonic and Gnostic Philosophy, in order to trace out the influence which they had in the first corruptions of Christianity. In the course of our reading the history of the first ages, to attend particularly to the four following points :—

1. The Corruptions which were gradually introduced.
2. The Interpretation of Scripture which first obtained.
3. The Evidences of the Authenticity of Holy Scripture, which incidentally appear.
4. The Propagation of Christianity.

The History of the Roman Emperors should, however, first be known, in order to form an accurate idea of the connexion of Sacred and Profane History during the early ages.

Tacitus, } or, Crevier's *Histoire des Empereurs Romains*
 Suetonius, } jusqu'à Constantin.
 Dion. Cassius, }
 Josephus's History of the Jewish War.

Then, for Church History,

EUSEBIUS . . who wrote from the time of Christ to his own : born A. D. 270, in Palestine ; died A. D. 340. For the last twenty-five years of his life Bishop of Cæsarea.

SOCRATES . . born A. D. 380 ; educated at Constantinople ; wrote from the time of Constantine to A. D. 439.

THEODORET . A. D. 324 to 429.

SOZOMEN . . . contemporary with Socrates.

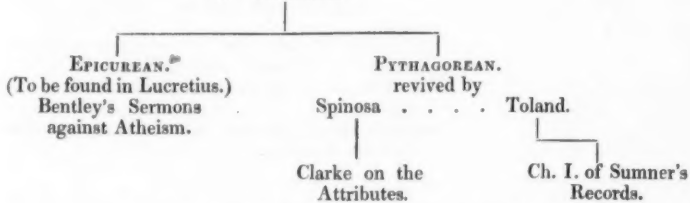
MOSHEIM . . de Rebus Christianorum ante Constantinum Magnum (for a knowledge of the connexion of Christianity with heathen Philosophy).—(*N. B. To guard against his opinions of Ecclesiastical Polity.*)

For *Cautions* in the reading of the early Christian writers :

Dallæus de *Usu Patrum* ; also

Bentley on *Phalaris* contains a complete account of Sacred Forgeries.

5. ATHEISM.



Locke's *Essay on the Human Understanding*, book iv. ch. 10.

Paley's *Natural Theology*.

Derham's *Physico-Theology*.

Wollaston's *Religion of Nature*.

Bishop Warburton's *Divine Legation of Moses*, against the Argument about the Jewish Laws.

Fabricii *Delectus Argumentorum*.

Buddeus, *Theses Theologicæ de Atheismo et Superstitione*.

[For the principal Atheistical Arguments.]

Zimmermann, de *Atheismo*.

Cudworth's *True Intellectual System of the Universe*.

Conclusion of Newton's *Principia*.

Kortholt de *Tribus Impostoribus Liber*.

[Herbert. Hobbes. Spinosa.]

Abp. King de *Origine Mali*.

Stillingfleet's *Origines Sacræ*.

Bennet's *Philosophical and Literary Inquiries concerning Christianity*.

[Hobbes and Priestley, the principal Materialists.]

6. DEISM.

First Deistical
Objection. }*Answers.*

The Mysteries of Religion.

Bishop Butler's Analogy of Religion.

Bishop Stillingfleet's Mysteries of the Christian Faith.

Second Objection . That Human Reason is sufficient to discover the Relation and duty of Man to God.

Answer. To show how much unassisted human reason has been, and is able to attain, from Plato, Cicero, and Epictetus, and the barbarous nations of modern times:—

Leland's Advantage and Necessity of the Christian Revelation.

Ireland's Paganism and Christianity Compared.

Third Objection . Against the notion, that the Established Order, Harmony, and Regularity of the Natural World have been, at any time, interrupted by Miracles.

Answers. Skelton's Deism Revealed.

Bishop Berkeley's Alciphron.

Fourth Objection . Hume's.—To the Testimony for Miracles.

Answers. Bishop Douglas's Criterion.

Campbell's Dissertation on Miracles.

Leland's View of the Principal Deistical Writers.

Fifth Objection . . To the Quantity and Sufficiency of Moral Evidence.

The nature of this kind of evidence may be learned from Aristotle, Ethics, lib. v.

The Objection to be answered from a study of the evidences.

Jenkins's Reasonableness and Certainty of the Christian Religion.

7. EVIDENCES.

1. External.

1. Authenticity of the New Testament.

Lardner's Credibility of the Gospel History.

Less on the Authenticity of the New Testament, [in answer to Bolingbroke on Distinct Testimonies.]

Horne's Introduction to the Critical Study of the Scriptures. Vol. I.

Paley's Evidences of Christianity. Chap. ix.

2. Credibility of the Apostles.

Not Impostors . . Nor Enthusiasts.
Beattie's Evidences of the Christian Religion.

3. Prophecy.

Jortin's Remarks on Ecclesiastical History. Vol. I.

Study of Prophecy.

For the } Davison's Discourses on
Argument, } Prophecy.For the } Bishop Newton's Dissertations on Prophecy.
Explanation, }

Division of the Prophetical Books.

1. *Historical*.—To be read in order with the other Histories of the Old Testament.
2. *Moral*.
3. *Relating to the Messiah*.—Those prophecies to be first studied which are quoted in the New Testament.
4. *Relating to Nations*.—
Prideaux's Old and New Testament connected.
Bishop Chandler's Defence of Christianity from the Prophecies.

2. *Internal*.

1. Purity of the Morality.
2. Knowledge of Human Nature.
3. Agreement with the Conclusions of enlightened Reason.
Chalmers's Evidence and Authority of the Christian Revelation.
Abbadie, *Traité de la Vérité de la Religion Chrétienne*.
Grotius de *Veritate Christianæ Religionis*.
Paley's Evidences of Christianity.
Houteville, *La Vérité de la Religion Chrétienne, prouvée par les Faits*.
Maclaine's Series of Letters to Soame Jenyns.

8. UNITARIAN CONTROVERSY.

1. With the *Arians*, disciples of Arius of Alexandria, in the fourth century, who taught that the Son was only the first of Created Beings.
 2. With the *Semi-Arians*, believers in the Miraculous Conception, but not in the previous existence.
 3. With the *Socinians*, from Faustus Socinus, born in Tuscany, A.D. 1539.
 4. With the *Unitarians*.
- } Simple Humanitarians.
- For the Socinian Creed — The Racovian Catechism, published at Racovia, 1604.

In Confutation.

- Middleton's Doctrine of the Greek Article.
- Smith's Scripture Testimony to the Messiah.
- Archbishop Magee's Discourses, &c. on the Atonement.
- Hales's Dissertations on the Principal Prophecies respecting Christ.
- Bishop Pearson's Exposition of the Creed.

9. OBJECTIONS OF THE UNITARIANS.

1. *That those parts of the New Testament, which speak of Atonement, should be interpreted metaphorically.*
Dr. Pye Smith's Scripture Testimony to the Messiah.
2. *Fallibility of the Writers.*
Bishop Van Mildert's 23d Boyle Lecture.
Horbery's Sermons on the Inspiration of the Moral Parts of Scripture.
Dick's Essay on the Inspiration of the Old and New Testaments.
Bishop Warburton's Doctrine of Grace.
3. *Against the Authenticity of the Epistle to the Hebrews.*
Horne's Introduction to the Critical Study of the Holy Scriptures, Vol. IV.

4. *Against the Authenticity of the First Chapters of St. Matthew and St. Luke.*

Laurence's Critical Reflections on the Unitarian Version.

Bishop Horsley.—A Sermon, in the third Volume of his Posthumous Discourses.

Valckenæri Selecta à Scholiis in quosdam libros Novi Testamenti.

Nares's Remarks on the Unitarian Version of the New Testament.

5. *Against the Eternity of Punishment.*

Schleusner, on the uses of AION in his Lexicon.

Horbery's Treatise on the Eternity of Hell Torments.

Dodwell's Eternity of Hell Torments.

6. *Of the Power of Repentance for the Expiation of Sin.*

Bishop Butler's Argument from Analogy.

Clarke on the Attributes.

Archbishop Magee on the Atonement. } For the Universality of Sa-
crifice, &c.

7. *Against the Antiquity of the Trinitarian Scheme.*

Burgh's Inquiry into the Belief of Christians of the three first centuries.

Bishop Horsley's Charge to the Clergy of the Archdeaconry of St. Alban's.

—— Letters to Priestley, and Tracts in Controversy with him.

Bishop Stillingfleet's Doctrine of the Trinity and Transubstantiation compared.

Bishop Gastrell's Considerations on the Trinity.

Burton's Testimonies of the Ante-Nicene Fathers.

Bishop Pearson's Exposition of the Creed.

10. ROMISH CONTROVERSY.

Events from Constantine to the Reformation.

Rise, Progress, and Establishment of the Popish Power.

I. SPIRITUAL.

From the Connexion of the Bishop of Rome with the Capital of the Empire.

[At the Council of Constantinople, A.D. 381, the Bishop of Constantinople declared *next* in dignity to the Roman Prelate; Seventy years afterwards made *equal* with him.]

II. TEMPORAL.

Under Gregory VII. [Hildebrand] contemporary with William the Conqueror.

1. Right of Investiture.

2. Deposition of Princes.

3. Celibacy of the Clergy.

4. Homage and Fealty to be rendered to himself, which had hitherto been thought due to the respective Princes.

Under Innocent III. contemporary with King John,

1. Gratiae Expectativæ . . . Reservations.

2. Disposal of Benefices during the eight Papal months.

3. Concurrent Jurisdiction.

CRUSADES, A.D. 1097.

Establishment of Religious Orders, which were once twenty-three, afterwards reduced to

1. Augustinians.
2. Carmelites.
3. Dominicans.
4. Franciscans.

Under Boniface II. the Papal Power was at its highest pitch of greatness.

Koch's Tableau des Revolutions de l'Europe.

III. CORRUPTIONS OF DOCTRINE.

1. *Indulgences* arose out of the strict discipline of the early Church, which imposed ecclesiastical censures and punishments upon delinquents, for the remission of which, long acts of penance &c. were made necessary; and afterwards pardon was granted at the intercession of the Martyrs. Out of this came the doctrines of

1. Superabundant Blood of Christ.
2. Works of Supererogation.

And out of the treasury thus provided were indulgences granted, on conditions of penance, or payments of money for devout uses.

2. *Purgatory*, the State where penitential deficiencies were made up by the devotions and bought masses of survivors.
3. *Transubstantiation*, which went to the elevation of the priesthood, by supposing a resident power in them of working a perpetual miracle.
4. *Refusal of the Cup*, and of the second sacrament, save once a year.
5. *Auricular Confession*.

These Doctrines, opposed by Wickliffe about the middle of the reign of Edward III.; who, in his Theological Lectures, delivered at Oxford, asserted:—

1. That *no* change in the bread was wrought in the nature of the bread after consecration.
2. That Rome was not the head of Christendom.
3. That the Pope had not more power in the keys than any other priest.
4. That the Gospel was a rule, sufficient without traditions.
5. That all other rules for the government of religious orders added no excellence to it.

Opposed by John Huss in Bohemia, who was burnt A.D. 1415, by order of the Council of Constance.

Jerome of Prague, burnt 1416.

Contests were also held

Against the *Spiritual Authority* of the See of Rome, by the Gallican Church; who, acknowledging that a supreme ecclesiastical power must be lodged somewhere, assigned it to General Councils.

Against the *Temporal Power*, by England, particularly in the
 Statute of Provisors Edward III.
 Præmunire Richard II. Against Appeals.

For a knowledge of all particulars connected with the See of Rome, the General History of Europe during the above period must be consulted.

11. THE REFORMATION.

Luther, of the Order of St. Augustine, began the Reformation in Germany, A.D. 1517.

By attacking the Doctrine of Indulgences, in a letter to the Bishop of Mentz.

By asserting the Holy Scriptures to be the *only* rule of faith, and the doctrine of justification through faith.

By condemning the use of Auricular Confession and the Doctrine of Purgatory.

By denying the truth of Transubstantiation.

For this, however, since he admitted the real presence, he substituted an idea, called *Consubstantiation*, to this day held by the Lutherans.

A.D. 1520. Leo ordered Luther's books to be burned.

Luther retaliated on the Pope.

The Pope excommunicated Luther; and Luther declared the Pope to be Antichrist.

A.D. 1530. The Confession of Augsburg, which is the rule of faith of the Lutherans, was presented to the Emperor at the Diet. It was drawn up chiefly by Melancthon.

Zuinglius and Œcolampadius carried on the Reformation in Switzerland for some time, with the assistance of Calvin, who taught a doctrine nearly resembling that of our own Church, on the subject of the Lord's Supper, and in opposition to the Consubstantiation of Luther:—the name of Calvinists was, for a long time, applied to his followers on account of this very difference, until the present distinction between Calvinism and Arminianism arose.

In England, the Reformation, though begun under King Henry VIII., made but little progress until the following reign.

The Six Articles, which were put forth A.D. 1539, were composed without the assistance of Cranmer, who was early instructed in the reformed opinions, by his converse with the German Reformers, on his return from his mission to Rome about the divorce.

The doctrines of Wickliffe were never lost sight of in England, though they lay for some time inert, until a fresh impetus was given them by the reforming power which was at work in Germany. The work, however, was comparatively easy, when once begun.

As Cranmer kept up a close correspondence with Melancthon, and other promoters of the cause in Germany, it will be necessary to study the works of those authors, in order to form a right judgment of the opinions which the English Church at that time adopted, and has since preserved; as also to mark the changes which were gradually made, from the time when "The Necessary Erudition of a Christian Man," was first published, A. D. 1543, (in which some of the obnoxious tenets of the Church of Rome were still retained,) until our Church Articles were expurged of every remainder of the Corruptions of the Popish Creed.

Books to be consulted in the following order:—

- Lewis's Life and Sufferings of John Wickliffe.
 L'Enfant, Histoire du Concile de Pise, de Bâle, et } For the Affairs of
 de Constance. } the Hussites.
 Burnet's History of the Reformation, Book I., and the first Book of
 the Continuation.
 Sleidan's History of the Reformation.
 Thuanus Historia sui Temporis.
 Paul Sarpi's History of the Council of Trent (by Brent.)
 Juelli Epistola ad Scipionem, Patritium Venetum.
 Canones et Decreta Concilii Tridentini, et Index Librorum Prohibito-
 rum; and, for explanation,
 Catechismus ex Decreto Concilii Tridentini ad Parochos.
 Bossuet's Exposition of the Doctrines of the Catholic Church.
 Strype's Life of Archbishop Cranmer.
 Burnet's History of the Reformation, to be now concluded.
 Ridley's Life of Nicholas Ridley, Bishop of London.
 [Gilpin's] Life of Latimer.
 Life of Hooper.
 Lives of the other Reformers.
 Life of Jewell, prefixed to his Works.
 Wordsworth's Ecclesiastical Biography.
 Seckendorf's Historia Lutheranismi.
 Gerdesii Historia Reformationis.
 Brandt's History of the Reformation in Holland.
 [Ruchat] Histoire de la Reformation de Suisse.
 Jewel's Apology and Answer to Harding.
 Corpus et Syntagma Confessionum Fidei.
 Formularies of Faith during the Reign of Henry VIII.
 Appendix to Copleston on Predestination.
 Henry's History of England.

To mark how the Church of England did not adopt the Opinions of any distinct set or party of the Reformers, but chalked out a path for herself, by selecting from each what appeared most agreeable to Scripture. Thus:—

From the *Romanists*,

Episcopacy, and Apostolical Ordination of Priesthood.

From the *Lutherans*,

Doctrines of Grace,

Free Will,

Justification by Faith.

From the *Calvinists*,

The Doctrine of the Lord's Supper, in opposition to Consubstantiation.

12. STUDY OF THE WORKS OF THE REFORMERS.

1. Public.

Such as — The Confession of Augsburg. Documents in Henry VIII.'s time, which may be consulted as Commentaries on the Church Formularies subsequently put forth, being nearly all drawn up by Cranmer:—the first, when under the influence of Henry's leaning to Popery;—the second, when left to the free exercise of his own judgment and opinions.

2. Private.

Such as the *Loci Communes* of Melancthon, and the Works of Cranmer, Latimer, &c.

Todd's Inquiry into the Declarations of the Reformers may be read, in order to ascertain the sense, in which the terms of our Creeds and Articles were used by those who framed them; as also—

Burrow's Summary of Christian Faith and Practice.

Edward VI. Catechism,

Dean Nowell's Catechism. } In the *Enchiridion Theologicum*.

Bishop Burnet on the Thirty-nine Articles.

Strype's Annals of the Reformation. }

_____ Ecclesiastical Memoirs. } History of the Articles.

Laurence's Bampton Lectures.

ADVICE TO POPE JULIUS III.

Remarks on "Concilium quorundam Episcoporum Bononiæ congregatorum, quod, de ratione stabiliendæ Romanæ Ecclesiæ, Julio III. Pont. Max. datum est. Ex Bibliothecâ W. CRASHAVII, in Theol. Baccal. et Verbi div. ap. Temp. London: Bædio.

(Concluded from p. 316.)

[In furtherance of our intention we now lay before our readers a few examples from the above-named document, in addition to what we stated in our last Number.]

THE holy Cardinals and Bishops are directed to celebrate mass in person, with all the pomp and magnificence possible; to consecrate in public baptismal fonts, churches, altars, and burial grounds; to baptize bells, and give the veil to nuns; as things "which astonish and charm the vulgar, and the contemplation of which, as in a snare, takes them through the soul and spirit, so that they require no other nourishment nor instruction; and this (to speak the truth) is the object of their institution."

And every year, on Good Friday, the thrice holy oil of unction, for the sick, is to be consecrated by a bishop, surrounded by twelve

priests, who are to offer their adorations three times, with as many salutations, exorcisms, and breathings (*insufflationibus*), mingling with the holy oil a precious balm.

Also, when they consecrate the water of baptism, they usually mix with it salt and oil, plunge into it three times the paschal candle, and make the sign of a cross with it; command also that they add a little vinegar. That ought also to be used in all the ceremonies of the Church, because it was offered to Christ upon the cross.

In like manner, also, in dedicating churches, the Bishops write upon the ashes, with their cross, the Greek and Latin alphabets: order them to add to them the Hebrew alphabet, if they understand it (*nevertheless this last condition is of no great importance, for they certainly do not know the Greek alphabet, and scarcely the Latin, and yet they write them both on this occasion, as if they understood them*!)—because it was in these three languages that the subject of the condemnation of Christ was inscribed upon the cross.

The Bishops are also recommended to anoint the outside as well as the inside of the hands of priests to be ordained, together with their heads and whole person, for this logical reason;

For if a few drops of oil have the virtue of sanctification, a greater quantity of oil will sanctify them still more. (! !)

When they baptize bells, they burn before them incense and perfumes: let them add musk and amber, for the great edification of the public, and gaining more respect.

Lastly, when a bishop prepares to celebrate worship with pomp and magnificence, he is distinguished from the common priests by a great number of ornaments, such, for instance, as the bones or relics of a dead person, set in a cross of gold; enjoin him to carry suspended from his neck, by a tolerably strong cord, an entire arm or leg or head of some saint; this will contribute much to augment the piety of the crowd, and will penetrate all the assistants with an incredible respect (*incredibili admiratione*).

ALL THESE CEREMONIES HAVE BEEN INVENTED BY SOVEREIGN PONTIFFS; you then, who are also a Sovereign Pontiff, are able, if you like, to augment their number; it is even necessary that you should do it, if you wish to attain the end which we have pointed out to you.—P. 647.

Our three Bishops discover another source of evils in the abandonment of logic, sophistry, metaphysics, and decretals; and in the *mania* which exhibits itself amongst Protestants in the cultivation of Greek and Hebrew learning, in the comparison of the originals of the Scriptures, and in the study of theology and the writings of the ancient Fathers of the Church. The reasons given for interdicting the use of a certain work called *Decretum* are too remarkable to pass without notice, but too long to be stated here. One passage or two we shall, however, extract.

This book is very dangerous . . . for it denies that the Pope has the right of adding the least thing to the doctrine which Christ himself has revealed to us, and the Apostles taught: who is there amongst us who does not depart from them every day? Scarcely do we retain in our churches even the shadow of that doctrine and discipline which flourished in the days of the Apostles; we have substituted a doctrine and discipline entirely different. *Quid enim aliud quotidie inculcant nostri adversarii, quam ne latum quidem unguem licere ab his rebus, quae Apostolis fuere in usu, recedere?* At quis est ex nostris qui

non recedat sæpe quotidie? Certe vix umbram quamdam retinemus in nostris ecclesiis ejus doctrinæ et disciplinæ quæ Apostolorum temporibus fluerunt, et prorsus aliam accersivimus.

This, however, bad as it is, is mild in comparison with some other of their observations.

... Lastly (and we have reserved this advice for the last place, because it is the most important of all which, under present circumstances, we are able to give to your Holiness), you must take care and endeavour by all means in your power to cause that as small a portion as possible of the Gospel (especially in the vulgar tongue) be read in countries submitted to your government, and which acknowledge your power. That the little which is read at mass should suffice, and that no person be allowed to read more. As long as men have been contented with this small portion of the Scripture, so long your affairs have prospered, and your maxims prevailed; your temporal and spiritual authority have, on the contrary, declined, from the moment when the people have usurped the right of reading more of it. 'Tis this book, after all, more than any other, which has excited against us those troubles and those storms which have driven us to the brink of the abyss. And it must be allowed, that, if any one examine with attention, and compare afterwards in detail that which it contains with the practices of our church, he will find very great differences, and will see not only that our doctrine is altogether different from that which the Scripture teaches, but that oftentimes it is entirely opposed to it. Now, from the instant that the people, excited by one of our learned adversaries, shall have acquired this knowledge, the clamours against us will not cease, until all shall have been divulged to the public, and we shall have been rendered objects of universal hate. This is the reason why we should withdraw these writings from the notice of the people; but with prudence and circumspection, lest this measure should excite against us greater disturbances and tumults. (Quare auferendæ pauculæ illæ chartæ erunt, sed adhibitâ quâdam cautione et diligentia, ne ea res majores nobis turbas ac tumultus excitet).

The advice goes on to point out the Archbishop of Benevento, the legate of the Pope at Venice, D. Joh. della Crusca, as a fit person to carry these measures into effect; because without openly condemning the Gospel, he had contrived to insert it in a catalogue of forbidden works.

The astonishment which this may excite is relieved when we recollect that similar language was actually used, and similar measures adopted, so recently as 1824, by Pope Leo XII., whose successor received the tiara on the day that the Parliament of once Protestant England signed the death-warrant of the Constitution. The passages here given we take from the '*Lettre Encyclique*,' published at Paris, in Latin and French, on occasion of the jubilee of 1825, by Adrian Le Clerc, printer to the Pope and the Archbishop of Paris.

You are not ignorant, my brethren, that a society, commonly called the Bible Society, is spreading itself most audaciously over all the earth; and that in spite of the traditions of the holy fathers, and against the celebrated decree of the Council of Trent, it endeavours by all means, and with all its powers, to corrupt the Holy Gospels in the vulgar tongues of all the nations of the earth; which gives us just cause of fear, that that will happen in all other translations which has happened in those which are known, viz. that people will find, through a bad interpretation, instead of the Gospel of Christ, the Gospel of man, or what is worse, the GOSPEL OF THE DEVIL!!!

Strenuous as our endeavours have been to point out what we conceive to be errors of the Bible Society in the way of translation, we cannot suffer such a scandalous passage as this to go forth without the most severe reprobation.

If any one, (adds Pope Leo,) seeks the true source of all the evils we have enumerated, he will convince himself that it was always thus; and that it is the obstinate contempt of the authority of the church—of that church which acknowledges Peter in the apostolic chair, and sees and honours, in THE PERSON OF THE ROMAN PONTIFF, him, in whom ever dwells the anxiety of all the pastors, and the care of souls which are committed to him; him whose dignity is not weakened even in an unworthy heir . . . &c.

We may say of the entire Romish Church what the Bishops of Bologna said, in the sixteenth century, of Spain in particular, "NIHIL INNOVAT, NIHIL MUTAT." And we defy the legal quirks of a Jesuitical barrister, or the apostacising officiousness of a ministerial convert, to deny, or, what is more difficult, to *disprove*, the testimony which the Church of Rome has given against herself.

We have now not time sufficient to examine the Concilium more minutely; but we shall close our remarks by stating that ample provision is made in it for the sale of indulgences, and the necessity enforced of naming only ignorant persons, and such as are devoted to the Church of Rome, for bishops ("rudes ac literarum ignari, et ceterarum rerum curæ peritissimi, ut familiæ tuæ studiosissimi sint"); of keeping Lutherans away from the councils, and of considering certain observations relative to the religious community in Germany. We repeat, that if the signatures which we shall now quote did not contradict the assumption, we should conclude that this was the production of some enemy in disguise, and a bitter and cutting satire on the Romish hierarchy. But the experience of all ages since the domination of Rome over Christianity, amply attests the truth of the statements made therein. The date of this precious article is "Bononiæ, 20 Octob. 1553:" the subscription of the three episcopal counsellors as follows:

VINCENTIUS DE DURANTIUS, *Episc. Thermularum Brixiensis*;
 EGIIDIUS FALCETA, *Episc. Caprulanus*; et
 GERHARDUS BUSDRAGUS, *Episc. Thessalonicensis*.

One of the Right Rev. Members of the House of Lords, in 'the late sham-fight' in honour of the Prince of Waterloo, expressed a hope that the measure which has disgraced our country might excite the guardians of Protestantism to a stricter vigilance in this time of desertion and double-dealing. If our readers receive this paper as a proof that we are willing to do our duty to the utmost, they will afford us the only satisfaction we seek in putting into their power one of the most extraordinary weapons ever employed against the bewitching wiles of the seven-hilled pontiff.

ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

By analogous Reference to the Practice of other Nations.

CATTLE ASCENDING FROM THE RIVERS.

Gen. xli. 1, 2.—“Behold, he stood by the river; and, behold, there came up out of the river seven well-favoured kine, and fat fleshed; and they fed in a meadow.”

At Molubis, on the east bank of the Nile, I observed a cattle fair. Several buffaloes were swimming from the opposite side, across the water. Their unwieldy body sinks deep into the water, so that only a part of the neck is level with the surface; while their uplifted head just raises the snorting nostrils above the water. Often a little Arab boy takes his passage across the Nile upon the back of this animal; setting his feet on the shoulders, holding fast by the horns, and thus keeping his balance. As the buffaloes rose out of the water on the bank, I was struck with their large bony size, compared with the little that had appeared of them while in the water. Their emerging brought to mind the above passage in Genesis. It was the very scene, and the very country.—*Jowett's Researches*, 166.

LEAVING GARMENT—PROOF OF GUILT.

Gen. xxxix. 12.—“And he left his garment in her hand, and fled, and got him out.”

In Abyssinia it is always the custom to secure an offender by tying his garments to those of another person; and, according to the established rule of the country, it is always considered as a sure proof of guilt, which requires no further evidence to be adduced, if a man, when once laid hold of, runs away, and leaves his garment behind. The apparent coincidence between the customs may be offered as a justification for Potiphar, who, on such proof exhibited by his wife, at once decided upon his (Joseph's) guilt, and committed him to prison.—*Salt's Journey*, p. 410.

 EPITAPH.

INSCRIPTION PROPOSED FOR A MONUMENT TO THE REV. H—— D——, IN
R—— CHURCH, HANTS.

“Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.”—Mark x. 15.

FROM murmur free, as void of fears,
His victim death beguil'd;
In form, a man of many years,
In gentleness, a child.

Nor vainly read, thou mate of mirth,
Nor lightly pass his sod,
But with the poor, the meek on earth,
Prepare to meet thy God.

Still heedful, lest thy fleshly part,
To second childhood grown,
Outstrip that childhood of the heart,
Which heaven declares its own.

P. H.

HYMN FOR TRINITY SUNDAY.

(See the First Lesson.)

EARTH, beneath our footsteps spread,
 Heaven, that bends above our head,
 Sun, that fills the world with light,
 Moon, that rules the awful night,
 Day, in life and glory dress'd,
 Night, for slumber and for rest,
 Thine they are,—from Thee they came;
 Let them praise thy glorious name!

Beasts of pasture, beasts of prey,
 Birds, that wing their liquid way,
 Dwellers in the ocean dun,
 Insects sparkling to the sun,
 Forests dark, and meadows bright,
 Flowers that drink the living light,
 Thine they are,—from Thee they came;
 Let them praise thy glorious name!

Man, thy last and noblest child,
 Form'd immortal, undefil'd,
 Lord of all beneath the sky,
 Heir of immortality;
 When he fell, by Thee restor'd,
 Purchas'd by thy Son, our Lord;
 Thine is man,—from Thee he came;
 Let him praise thy glorious name.

St. Abbs.

R. P.

 MONTHLY REGISTER.

 SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Report of the Liverpool District Committee, for the Year 1829.

THE Society for Promoting Christian Knowledge has, from its first establishment in the year 1699, been progressively extensive in its endeavours to diffuse the blessings of Christianity among the lower orders of the community; until, at length, it has, under the Divine blessing, so far succeeded in the prosecution of its benevolent designs, that its salutary influence has been felt and acknowledged, not only throughout every part of the United Kingdom, but, in consequence of the aid it has given to Foreign Missions, nearly throughout the whole habitable world.

It is with peculiar satisfaction, therefore, that the Liverpool District Committee refer their friends and the public to the Report of the Society for the year ending in April 1829. In that year the expenditure, it appears, has amounted to 72,212*l.* 4*s.* 9*d.*, which considerably exceeds that of the preceding year. But, at the same time, it is of importance to know, "that the statement put forth last year by the Society has, in a great measure, answered its intended purpose, the subscriptions received in the year ending at the audit for 1829, having exceeded those received at the

previous audit by upwards of a thousand pounds, and the benefactions and donations from Committees have also been increased during the same period by about the same amount." To this augmentation the Liverpool District Committee have the satisfaction to state, that, by the unanimous vote of its members, the sum of *Two Hundred Pounds* was contributed, in consideration of the loss of 288*l.* 9*s.* 6*d.* which had been sustained by the Society, on the books which were supplied to the Liverpool District Committee during the foregoing year.

In the following detail of their proceedings, during the past year, the Liverpool District Committee are anxious to shew that they have not

relaxed in their exertions to carry into effect the benevolent designs of the Society, and thus to fulfil their duty to the public. And they gladly embrace the opportunity again afforded them, of expressing their obligations to the Board in London, for the kind and ready attention which has, at all times, been paid to their applications for the Society's publications, by which they have been enabled so promptly to answer the numerous demands hitherto made upon the Depository. The extent to which these demands have already risen, will be seen in the subjoined account of the number of books which have been dispersed by the Committee since its first formation in the year 1816.

Summary Account of Books, &c. issued from the Liverpool Depository.

	Bibles.	Testaments.	Prayer Books.	Bond Books.	Half-bd. Books.	School Books.	Cards.	Total.
From its first opening in May, 1816, to the 31st of Dec. 1828	6296	5764	19961	4342	13303	142764	200668	393098
From the 1st of Jan. 1829, to the 31st of Dec. 1829, inclusive	1247	717	2307	1407	4856	14935	13500	39469
Total number of Books, &c. dispersed by the Committee from May, 1816, to the 31st of Dec. 1829, inclusive	7543	6481	22268	5749	18159	157699	214168	432567

From the foregoing Summary, it will appear that the Committee, since the establishment of their Depository in May 1816, have distributed no less than four hundred and thirty-two thousand, five hundred and sixty-seven of the Society's books, tracts, and papers.

A decrease in the number of the minor tracts of the Society issued from the Depository during the preceding year, having occurred, the Committee deem it proper to observe, that this circumstance is to be attributed to the extraordinary supplies of the elementary tracts which had been previously called for, and furnished by the Committee to several new establishments within the district, parti-

cularly to the two great National Schools which have been recently erected, and are now supported by the munificence of the corporation. But, notwithstanding this deficiency in regard to number, the Committee have the satisfaction to state, that there has been an excess of 260 in the number of Bibles beyond the issue of the former year, and that the demand for Prayer-Books has hitherto undergone little or no abatement.

The religious education of the infant poor has, from the very commencement of its operations in the year 1699, occupied a principal share of the Society's attention. The District Committee, therefore, feel great

satisfaction in being able to announce to the public that, during the last year a considerable progress has been made, within the district, in this most important and leading branch of the Society's designs: of the extent of which some judgment may be formed, when it is stated, that the number of schools attached to the establishment amounts to *forty-six*, making an addition of four to those included in the former Reports; and that a considerable increase, of not less than *one thousand six hundred and twenty-nine*, has also taken place in the number of children taught in them; so that, at this present time, nine thousand and sixty-nine of the infant poor are receiving, through the aid of the District Committee, the inestimable benefit of a Christian education, the only sure foundation of future peace and comfort.

The customary gift of a Bible and Prayer-Book to each of the children educated in the Blue Coat Hospital, was this year received by 56 boys and 19 girls, who, by their good behaviour, had recommended themselves to the notice of the Governors of that most excellent Charity.

In the course of the year, the following grants were made by the Committee.

In compliance with the request of James Pownall, Esq. as one of the Visitors of the Lunatic Asylum, two copies of "Hall's Contemplations," were granted by the Committee for the use of the inmates of that Establishment.

And in consequence of an application made by the Chaplain of the Infirmary, 500 copies of a "Serious Address to Persons recovered from dangerous illness," were granted to him, for the use of the patients in that Institution.

The Secretary of the Mechanics and Apprentices' Library having applied to the Committee for a grant of books; it was resolved, "That books to the amount of ten pounds be granted; the selection of which was left to a Sub-Committee to be appointed for that purpose."

Nearly *fifteen years* have now elapsed since the first establishment of the Liverpool District Committee; and they are happy in being able to state, that each succeeding Report which they have given to the public, has borne ample testimony to its great, extensive, and still increasing utility. At the commencement of its operations in 1816, the number of the Society's publications dispersed by the Committee during that year, was 11,453; in the following year 13,400; and the number has since progressively increased, until at length it amounted, in the year 1828, to 53,135, which exceeds in nearly a *fourfold* proportion the number dispersed at the first opening of the Depository. A more striking and more gratifying proof of the efficiency of the Institution, cannot well be adduced.

SOUTH STAFFORDSHIRE DISTRICT COMMITTEE.—The numbers of children educated in the Sunday, National, and other schools in this district, in the course of being supplied either wholly or in part with books from the depository of the Committee, are as follows: Bilston, 670; Darlaston, 409; Kingswinford, 660; Penn, 76; Sedgley, 600; Tettenhall, 190; Tip-ton, 1100; Wednesbury, 250.

The amount of Bibles, Testaments, and Prayer Books, circulated by this Committee from March to December 1829, are as follows:

	Bibles.	Test.	Prayer Books.
Received from			
Parent Society	318	382	528
Sold	176	232	197
Remain in Stock	142	150	331

From the Statement of Account with the Treasurer, we are happy to learn that 111*l*. 7*s*. 3*d*. have been remitted to the Parent Society.

The Report is also preceded by a summary statement of the objects of the S. P. C. K.

SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE, AND PROPAGATING THE GOSPEL IN FOREIGN PARTS.

Report of the Committee within the Deanery of Newcastle upon Tyne.

THE Report, which our limited space compels us to omit, is a neat abridgment of the Societies' Reports; such, we think, as was recommended by a correspondent some two years ago to be published separately as a small tract.

We are happy to observe that the sum of 73*l.* 7*s.* has been collected for the two Societies in the past year, after sermons at different churches in the neighbourhood, and that 115*l.* 4*s.* 6*d.* have been remitted to the Parent Societies.

WINCHESTER AND SOUTHAMPTON
UNITED DEANERIES.—On Wednesday, April 15, a General Meeting of these Committees was held at Winchester, on which occasion a full service was performed at the Cathedral, and an

appropriate sermon delivered by the Rev. C. J. Hoare, archdeacon of the diocese, who made a forcible and eloquent appeal to public benevolence in behalf of the institutions.

From the Report it appears that the chief alteration in the domestic proceedings of the Society, is the opening a depot at Winchester, where the poor may purchase books at reduced prices, which formerly they could not obtain but through the instrumentality of members. The amount transmitted to the Society for Promoting Christian Knowledge, since the union of the two deaneries, is upwards of 281*l.*

The business of the meeting being concluded, a collection in aid of the funds was made at the doors, which amounted, with the sum collected at the cathedral, to 64*l.* 4*s.*

THE LATE BISHOP OF EXETER.

THE following address to the Rev. Dr. Carey, on his leaving the diocese of Exeter, was unanimously agreed to at a meeting, held at the Royal Hotel, the Rev. W. Oxnam in the chair; at which meeting there were fifteen clergymen belonging to the immediate neighbourhood present, besides other respectable inhabitants:

*To the Right Reverend Father in
God, William, by Divine Per-
mission, Lord Bishop of St. Asaph.*

The Plymouth District Committee of the Societies for Promoting Christian Knowledge, for the Propagation of the Gospel in Foreign Parts, and for Promoting the Building and enlarging Churches and Chapels, cannot contemplate your Lordship's removal from the see of Exeter without acknowledging in the strongest manner their sense of the kind and most efficient patronage with which your Lordship has encouraged and assisted

their endeavours.—When first your Lordship was called to the superintendence of the diocese of Exeter, it was a subject of regret to many of the anxious friends of our established church, that so little had been done to engage the interest of the public in behalf of the venerable Societies, which, both at home and in our foreign dependencies, support and promote a pure system of Christian doctrine and Church communion. During the period that your Lordship has been our diocesan, we have not only, in this populous neighbourhood, been successful in advocating the cause of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel, but the National Society, for the Education of the Poor in the principles of the Established Church, and the more recent, but highly important Incorporated Society for Promoting the Enlargement and Building of Churches and Chapels,

have, throughout this extensive diocese, received a new impulse, so that however we may lament occasional disappointment, we must rejoice that the diocese of Exeter has manifested a growing interest in the institutions of the Church; and has stood forward amongst the most zealous contributors to their welfare.—We beg to assure your Lordship, that you will carry with you, into that new sphere of dignity and usefulness in the Church of Christ, to which it has pleased Almighty God to call you, the sincere and affectionate respect of those who have felt the influence of your kindness, and have learned to admire the Christian candour, integrity, and zeal which have marked your superintendence of the see of Exeter, and of which the well-being of our societies will, we trust, continue

to manifest the fruits.—With our earnest prayers for your Lordship's welfare and happiness, we remain,

Your Lordship's most grateful and respectful servants,

ROBERT LAMPEN,
Secretary to the Plymouth District Committee of the Societies for Promoting Christian Knowledge, and for Building and Enlarging Churches and Chapels;

SAMUEL ROWE,
Secretary and Treasurer of the Plymouth District Committee of the Society for the Propagation of the Gospel in Foreign Parts;

in the name, and at the unanimous desire of a very numerous attended meeting of the Select District Committees of the respective Societies, held at Plymouth, April 29th, 1830.

POLITICAL RETROSPECT.

DOMESTIC. — The king's illness, which had certainly at one period arisen to an alarming height, has considerably abated towards the end of the month; and it may now be hoped that his Majesty will be speedily restored to convalescence, the unfavourable symptoms having somewhat disappeared, and his disease having assumed a mitigated aspect. Means have been adopted by Parliament to release his Majesty from the arduous duty of fixing his sign manual to public documents.

The bill for emancipating the Jews has been thrown out by a majority of sixty-three, not so large a one as the country might wish; but it is thrown out. The constitution is in a manner tacitly declared to be a Christian constitution; for the assertion would doubtless indeed be styled illiberal and bigoted, which should intimate that Popery is an anti-Christian system, and its believers idolaters; and that declaration alone is a great point to have gained in the present day.

The other business that has passed through Parliament during the past month has chiefly related to private affairs. The operations of Mexico were brought before the House, but not enlarged upon, all parties agreeing to deprecate any idle interference in the concerns of other nations.

The whole of the spring season has been very favourable to the farmer. The impulse which vegetation received from the mild temperature of March, was prevented from bringing it too forward, by the prevalence of cold north-easterly winds during April, which suited the wheats upon the light lands, so that they present a very healthy and promising appearance. The drying effects of these winds upon the strong lands was beginning to be severely felt, when the seasonable occurrence of several warm showery days restored the verdure on these soils, and though the nights have been sometimes cold during the month of May, yet the wheats have continued to thrive abundantly. The

spring-corn and the grasses have been equally benefited, and have rarely given a more early promise of abundant crops than at the present moment. The country markets have been well supplied, and the demand has been sufficiently encouraging to the husbandman. We regret to be obliged to state that the home trade in printed goods and silks has been severely injured by the unfortunate illness of our beloved Monarch. The apprehension of a public mourning for several weeks put an entire stop to the consumption of these and some other manufactures. The loss to Manchester alone is computed at one million sterling; what must the amount be when other places are included!

FRANCE.—The expedition to Algiers has sailed from Toulon, under the command of General Bourmont, who, as minister of war, holds a responsible situation in the Cabinet. The permanent strength of the ministry must depend very much on the success of this expedition. The Chamber of

Deputies has been dissolved, and the new elections will no doubt be materially influenced by the tidings which may arrive from Algiers. Should General Bourmont prove victorious, as it is most probable he will, the popularity with which a successful war would invest the Cabinet will prove too powerful for the liberal party to contend with. The character of the French nation is too vain, too strongly imbued with the love of show for them not to delight in that semblance of glory which military success, however useless in its end, affords; besides, they are desirous of colonies, and think Barbary would be the very place for one, as it would give them the command of the southern shores of the Mediterranean. For the same reasons, should General Bourmont fail in his enterprise, it will make the Cabinet totter to its foundation. The event is therefore watched by all parties with more than common anxiety.

GREECE.—Prince Leopold has resigned the sovereignty.

ECCLESIASTICAL INTELLIGENCE.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Drake, George James Asheton	Domestic Chapl. to the Right Hon. the Baroness De la Zouche.
Duningham, John, M. A.	Second Mast. of Hackney Ch. of England School.
Goldney, J. K.	Chapl. to His Majesty's Ship Blonde.
Kennedy, Benjamin Hall	Assistant Mast. of Harrow School.
Nisbett, James Meade.....	Domestic Chapl. to the Right Hon. Lord Dunally.
Powell, Walter P.	Mast. of Grammar School at Bampton, Oxford.
Warter, John Wood	Chapl. to His Majesty's Embassy at Copenhagen.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Ashworth,	Farnworth, C.	Lancaster	Chester	Vicar of Dean
Bryans, F. T.	Farndon, P. C.	Chester	Chester	Earl Grosvenor
Charlesworth, B. ..	Darfield, V.	W. York	York	Trinity Coll. Camb.
Crewe, Henry Robert	Bredsall, R.	Derby	Lichfield	Sir G. Crewe, Bart.
Debary, Peter	Orwell, R.	Camb.	Ely	Trinity Coll. Camb.
Drake, C. D. M. ..	Dalham, R.	Suffolk	Norwich	Gen. Sir J. Affleck, Bt.
Durnford, Richard..	Goodworth Clatford, V.	Hants	Winchest.	W. Fremonger, Esq.
Eddy, John.....	{Fugglestone, St. Peter, R.}	Wilts	Sarum	Earl of Pembroke
	{with Bemerton, V. }			
Frowd, Edward	Upper Clatford, R.	Hants	Winchest.	

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Harbur, William ..	Ipswich, St. Mary Key, C.	Suffolk	Norwich	The Parishioners
Hay, Edward.....	Broughton, V.	W. York	York	Christ Church, Oxf.
Heigham, Henry ..	{ Hunston, P. C. to Bradfield Combust, R.	{ Suffolk	{ Norwich	{ J. Heigham, Esq. { Rev. H. Hasted
Helps, William, jun.	Ratcliffe-on-Soar, V.	Notts	York	Earl Howe
Howorth, Thomas ..	Idle, C.	W. York	York	Vicar of Calverley
Kay, William.....	Kirkdale, P. C.	N. York	York	University of Oxf.
Legrew, James ..	{ Caterham, C. to Chaldon, R.	{ Surrey	{ Winch.	{ Rev. T. Welton
Maddock, B.	Tadcaster, V.	W. York	York	Earl of Egremont
Money, E.	Preb. in Cath. Church of Hereford	Hereford	Hereford	Bp. of Hereford
Morgan, Henry C.	{ Brinsop, V. and Wynston, R. to Goodrich, V.	{ Hereford	{ Hereford	{ Bp. of Hereford Sir E. B. Sandys, Bt.
Morgan, Hugh H.	{ Can. Res. in Cath. Church of Hereford and Fownhope, V. and Moccas, R. and Wolhope, V. to Chanc. of Cath. Church of Hereford	{ Heref.	{ Heref. { P. of D. of Heref.	{ D. & C. of Hereford Sir G. Cornwall, Bt. D. & C. of Hereford
Nelson, John	Little Dunham	Norfolk	Norwich	J. Goldson, Esq.
Oakes, Charles ..	{ Kemberton, R. with Sutton Maddock, V.	{ Salop	{ Lichfield	{ Mrs. Sarah Oakes
Roberson, H.	{ Liversedge, C. to Preb. in Cath Church of York	{ W. York	{ York	{ Rev. H. Roberson Abp. of York
Scholefield, R. B. ..	Ganton, V.	E. York	York	Sir T. Legard, Bt.
Smith, William H. ..	Hinderwell, R.	N. York	York	Thomas Smith, Esq.
Statham, Richard J. .	Tarporley, R.	Chester	Chester	
Stonehouse, N.	Eaton Bishop, R.	Heref.	{ P. of D. of Hereford	Bp. of Hereford
Strangways, E. ..	{ Meibury Osmond, R. and — Sampford, R.	Dorset	Bristol	Earl of Ilchester
Stubbs, P.	Well, V.	N. York	Chester	C. Chaplin, Esq.
Warneford, E.	{ Ashburnham, V. with Penhurst, R.	{ Sussex	{ Chichester	{ D. & C. of Cant.
Whitaker, T. W.	{ Stanton-by-Bridge, R. and Swarkston, R.	{ Derby	{ Lichfield	{ Sir G. Crewe, Bart.
Wilson, Daniel	Over Worton, R.	Oxford	Oxford	T. Cartwright, Esq.

CLERGYMEN DECEASED.

Digby, Noel	Brixton, R.	I. of Wht.	Winchest.	Bp. of Winchester
Eddy, Charles	{ Fuggleston, St. Peter, R. with Bemerton, V. Carlton Miniot, P. C. and Kildale, R. and Thirsk, P. C. with Sand-button, P. C.	{ Wilts	{ Salisbury	{ Earl of Pembroke Abp. of York R. B. Livesay, Esq. Abp. of York
Holmes, Jonathan ..	Idle, C.	N. York	York	Vicar of Calverley
Howorth, Thomas ..	Bickley, V.	W. York	York	Sir M. M. Lopes, Bt.
Hunt, W. Y. C.	{ and Tamerton Foliot, V.	{ Devon	{ Exeter	{ Lord Chancellor
Robinson, William..	High Toynnton, C.	Lincoln	Lincoln	Vicar of Horncastle
Tanner, William ..	{ Priest Vic. of Cath. Church of Exeter and Meshaw, R. Arlington, V. and Ashburnham, V. with Penhurst, R. and Willington, V.	{ Devon	{ Exeter	{ G. H. Wollaston, Esq. Preb. of Woodhorne, in Cath. Ch. of Chich. D. & C. of Cant. D. & C. of Chich.
Trivett, William ..		Sussex	Chich.	

<i>Name.</i>	<i>Residence or Appointment.</i>
Batten, Samuel Ellis	Assistant Mast. of Harrow School.
Lowther, C. B. Ponsonby .	Devizes, Wilts.
Tindall, W.	Head Mast. of Grammar School at Wolverhampton.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

At a meeting of the Heads of Colleges, the Rev. Thomas William Lancaster, M.A. late Michel Fellow of Queen's College, has been appointed to preach the Bampton Lecture in the year 1831.

Mr. William Henry Walter Bigg Wither has been admitted actual Fellow of New College.

Richard Mitchell, Esq. M. A. of Wadham College, has been elected a Fellow of Lincoln College.

Mr. Edward J. Wilcocks, Commoner of Exeter College, and Mr. Arthur Bedford Orlebar, Commoner of St. John's College, have been elected Scholars of Lincoln College; and Mr. David Thomas Knight, of Lincoln College, Mr. Robert Spofforth, of Pembroke College, and Mr. Daniel Butler, Lord Crewe's Exhibitioners in that Society.

Mr. George Day, Mr. William Cother, and Mr. George Barnes, have been elected Westminster Students of Christ Church.

In a Convocation, a new statute, "De Examinandis Graduum Candidatis," was submitted to the Members of Convocation. In order to afford an opportunity of ascertaining the sentiments of the University on every point connected with the proposed alterations, the whole was divided into fourteen sections, and the several sections were proposed one by one, with an understanding that the first was not to be submitted to the House, unless all the others had been previously agreed to. Of the remaining thirteen, five were adopted without any division, two were carried in the affirmative, and six were negatived; so that, for the present, the old statute, as amended in the years 1825 and 1826, remains in force.

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

Rev. Samuel Curlewis Lord, Wadham Coll. Grand Comp.

BACHELORS IN DIVINITY.

Rev. Charles Carr Clerke, Student of Christ Church, and Archdeacon of Oxford.
Rev. John Anthony Cramer, late Student of Chr. Ch. Public Orator of the University.

MASTERS OF ARTS.

Rev. John Hall Parlbay, University Coll.
E. Hughes Chamberlain, University Coll.
Rev. T. Hutchings, Chapl. of Christ Ch.
Charles Saxton, Christ Church.
John R. F. Billingsley, Lincoln Coll.
Rev. R. Hawkins, Schol. of Pembroke Coll.
Rev. J. D. Orlando Crosse, Exeter Coll.
T. Tunnard, St. Mary Hall, Grand Comp.
Rev. Edward Dudley, Worcester Coll.
James Cox, Christ Church.
Rev. J. Medley, Wadham Coll. Gr. Comp.
Rev. John Hoole, Wadham Coll.
Rev. E. S. C. Browne Cave, Brasennose Coll.
Rev. Henry Trimmer, Exeter Coll.
Rev. John Byron, Exeter Coll.

BACHELORS OF ARTS.

Charles Deedes, Merton Coll.
Allan Johnson, Merton Coll.
Sir Walter F. Farquhar, Bart. Christ Ch.
Hon. Charles John Murray, Christ Church.
Thomas Blackburne, Brasennose Coll.
H. C. Nowell, Exhibitioner of Corpus Coll.
Viscount Villiers, Christ Church.
Hon. H. F. F. A. Barrington, Christ Ch.
Thomas J. Ormerod, Brasennose Coll.
James Bliss, Oriel Coll.
Christopher Benson, Queen's Coll.
George Thomas Comyns, Wadham Coll.
William John Blew, Wadham Coll.
John Fox, Worcester Coll.
Thomas Staniforth, Christ Church.
Richard Entwisle, Brasennose Coll.
Arthur F. Daubeney, Brasennose Coll.
Alfred Cox, Scholar of Lincoln Coll.
William Davy, Exeter Coll.
Alfred Daniel, Exeter Coll.
James Allan Harrison, St. Mary Hall.
William Watts, Schol. of University Coll.

Travers Twiss, Schol. of University Coll.
John Upton Gaskell, Magdalen Hall.
Isaac Singleton Godmond, Queen's Coll.
Edward Cooke, Queen's Coll.
J. N. Harrison, Schol. of Worcester Coll.
J. Bradley Dyne, Schol. of Wadham Coll.
Henry Bostock, Wadham Coll.
Henry Fowler, Brasennose Coll.
William Robert Brown, Brasennose Coll.
Thomas Halton, Brasennose Coll.
James Guillemard, Fell. of St. John's Coll.

Joseph Hayward, Exeter Coll.
Samuel Valentine Edwards, Trinity Coll.

MARRIED.

At Cornwood, Devon, the Rev. Charles John Hume, M. A. Fellow of Wadham College, to Caroline, youngest daughter of the Rev. William Oxnam, Vicar of Cornwood.

CAMBRIDGE.

ELECTIONS.

Tugwell Robins, B. A., George Urquhart, B. A., and Edward Yardley, B. A., of Magdalene College, have been elected Fellows of that Society.

Frederick Thomas William Coke Fitz-Roy, B. A. of Magdalene College, has been appointed by the Hon. and Rev. the Master of that Society, to the Norfolk travelling Fellowship.

Mr. Florence James Wethered, Scholar of King's College, has been admitted Fellow of that Society.

At a meeting of the Philosophical Society (the Rev. Professor Sedgwick, one of the Vice-Presidents, being in the chair), among other presents laid before the Society was a collection of the eggs of British birds, the gift of Mr. Yarrell. The Rev. L. Jenyns read a communication on the subject of the late severe winter. The Rev. H. Coddington read a memoir on the subject of his improved microscope, which was again exhibited and tried on several of the usual test objects (striated scales or feathers of different butterflies and moths). Professor Whewell made some observations on the proof of the first law of motion. After the meeting, Professor Whewell gave an account of the arguments brought forward by the German writers, who reject the Newtonian theory of optics, and of the doctrines on this subject propounded by the celebrated Goëthe.

At another meeting of the Philosophical Society (Dr. F. Thackeray, the Treasurer, being in the chair), various additions to the Society's collection of British birds, presented by the Rev. L. Jenyns, and some specimens of insects, presented by Mr. Dale, were laid before the meeting.

A paper, by T. W. Chevalier, Esq., on the Anatomy and Physiology of the Ear, was read. After the meeting, Professor Cumming exhibited and gave an account of some philosophical instruments which have recently been invented or improved. He described the contrivance proposed by Professor Leslie, for measuring the specific gravity of powders; and pointed out the resemblance between the instrument on this account termed a *koniometer*, and the *stereometer* invented by M. Say in 1797. Professor Cumming explained also a method of applying a similar process in a more convenient and compendious manner by means of the air-pump. An account was likewise given of the apparatus of Mr. Meikle, for comparing the specific gravities of two fluids; and an improvement in its construction pointed out. Finally, Professor Cumming exhibited to the members an instrument, the object of which is to measure the total effect of the whole sunshine which occurs in the course of a given day, or any other time.

DEGREES CONFERRED.

HONORARY MASTER OF ARTS.

Lord Pollington, Trinity Coll. eldest son of the Earl of Mexborough.

DOCTOR IN PHYSIC.

Thomas Elliotson, Jesus Coll.

BACHELOR IN DIVINITY.

Rev. David Jones, Queen's Coll.

MASTERS OF ARTS.

Beedam Charlesworth, Trinity Coll.
Rev. Thomas Jarrett, Fell. of Cath. Hall.

F. T. Sergeant, Corpus Christi Coll.
 Thomas Sikes, Queen's Coll.
 Samuel Best, King's Coll.
 Rev. Theodore Dury, Pembroke Coll.
 Septimus Dawes, Caius Coll.

BACHELOR IN CIVIL LAW.

Rev. Frederick Baring, Christ Coll.

BACHELORS OF ARTS.

James Willis Sanders, Trinity Coll.
 John Monson Carrow, Trinity Coll.
 John King Eagles, Trinity Coll.
 Edmund Nelson Cooper, Trinity Coll.
 Frederick Charles Cook, St. John's Coll.
 George Booth, St. John's Coll.
 Thomas Bates, St. Peter's Coll.
 William Darby, St. Peter's Coll.
 William Ketland Izon, Pembroke Coll.
 Devereux Hill, Clare Hall.

Thomas Henry Say, Caius Coll.
 Claudius Sandys, Queen's Coll.
 Abner William Brown, Queen's Coll.
 Thomas Leah, Queen's Coll.
 Charles Waller, Queen's Coll.
 John Kirk Marsh, Queen's Coll.
 Richard Evans, Queen's Coll.
 James Wright, Queen's Coll.
 Richard Bealby, Catharine Hall.
 Benjamin F. Tuckniss, Catharine Hall.
 William Tomkins, Catharine Hall.
 Francis T. Blackburn, Jesus Coll.
 William Nunn, Jesus Coll.
 Frederic Barker, Jesus Coll.
 Gilbert Henry West, Jesus Coll.
 Bradford Wilmer, Christ Coll.
 John Lachlan M'Lachlan, Sidney Coll.
 Lewis W. Sampson, Fell. of King's Coll.
 Charles Powell, Trinity Coll.
 Robert Moulton Atkinson, St. John's Coll.
 William Biscoe, Queen's Coll.
 James Sanders, Queen's Coll.
 Arthur M. Parkinson, Jesus Coll.

NOTICES TO CORRESPONDENTS.

We have received a letter from the publisher of "A View of the Scripture Revelations concerning a Future State," in which, at the desire of the author, he complains of the references to Scripture in our review of the work (see *Christian Remembrancer*, May, 1830, p. 272), and says that they have been transcribed inaccurately; "for that of the passages which the 'Country Pastor' is censured for not noticing, some, which do bear on the question, have been copiously discussed in the book (p. 110, &c.), and great part of the rest are such as no one could possibly for a moment imagine to have any connexion with the subject." We beg leave to assure our respectable correspondent that there is no *deception* in the matter, of which, indeed, we should be sorely ashamed, and that John viii. 28 ought to be John viii. 24, (how it bears upon the question may be learnt from *Christian Remembrancer*, January, 1829, p. 42); for Heb. xii. 18, read Heb. xii. 9, and see *Christian Remembrancer*, October, 1828, p. 637. These two are the only corrections we have to make, and we thank our correspondent for the opportunity. With regard to the influence of these texts upon the question at issue, we beg leave to differ from the opinion of our correspondent, and shall leave them to speak for themselves: "valent quantum valent." As to the author's *copious* discussion of some of the passages, there is *but one*, we think, at all entitled to that honour, viz. 2 Cor. v. 1—9, which is handled in his Lecture upon the Day of Judgment (Lect. VI.), the topic of the intermediate state having been *seemingly* completed in the preceding pages, (Lect. II. III. IV.); and when we asserted that the Country Pastor had said "*nothing*" of the texts which we quoted, we meant to express our opinion, that his statement of our hypothesis was *meagre* and *defective*, and that it amounted to *nothing*—"totum nil." Though we must add, in our justification, that of the greater number of those texts, the Country Pastor has *LITERALLY* said *nothing*!

"Vindex," "T. B. B.," "H. H. L." and "E. H." are under consideration.

"C. S." and a "Distant Reader" shall be attended to.

Thanks to our friend near Manchester for his sermon. It will give us pleasure to hear from him again.

"R. P.'s" kindness came four days too late; we hope shortly to notice it in another shape.

Our friend "E. B." is not forgotten; press of matter alone has caused the delay.